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UNIVERSITY OF ALBERTA

THE LIVED-EXPERIENCE OF TRANSFORMATION

BY

TRACE ANDERSEN

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

SPRING, 1991

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(Student's Signature)

10025 - 94 St
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Dr. H. W. Zingle

Dr. F. Walker

Dr. T. R. Carson

Dr. J. W. Osborne

Dr. S. Halling

Date: April 18/91

This manuscript is dedicated to my son

Rayner

whose presence is the major catalytic event

that led toward my own turning point

and completion of this project.

ABSTRACT

A dialogal phenomenological research method is used to explore the lived-experience of three co-researchers for themes and insights into the process of transformation. The philosophical and language base used for examining the data is a combination of archetypal and existential-phenomenological psychologies. This base leads to an explication of a model of transformation comprised of processes of intuition, insights and integration of parts of Self into consciousness.

Transformation manifests as change in sense of Self, worldview, and way-of-being-in-the-world. A number of specific themes are extracted from the data and discussed in terms of psychological experience of the individual. Suggestions are made for further research with emphasis on influence of transformation on Self-World relationship leading to social action.

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CHAPTER ONE: THE PSYCHOLOGY OF TRANSFORMATION

"Not easy to state the change I made,
If I'm alive now, then I was dead."
Sylvia Plath (1971)

"You are more than you think you are. There are dimensions of your being and a potential for realization and consciousness that are not included in your concept of yourself. Your life is much deeper and broader than you conceive it to be. What you are living is but a fractional inkling of what is really within you, what gives you life, breadth, and depth. But you can live in terms of that depth. And when you can experience it, you suddenly see that all the religions are talking of that."
Joseph Campbell (1982)

A. Introduction

This study addresses the question "what is the lived-experience of the process of psychological transformation?" To fully understand what this question means I will use this first chapter to introduce a definition and conceptual frame for understanding "transformation". In doing so I rely greatly on the "results" of my "data analysis". It is important for the reader to understand that my selection of psychological perspectives which address the phenomenon of transformation have been influenced by my interactions with the descriptive data offered by three co-researchers involved in this study. This means that the definition of transformation and the conceptual frame for answering the question is part of the outcome of the study.

B. Transformation Defined

"Transformation" is defined, most briefly, as a process of changing sense of Self - a subjective experience "observable" through worldview and way-of-being. The

word "Self" is used, rather than "self", to indicate the ordering and unifying center of the psyche which intentionally and purposefully seeks its own unique realization through the transformation process. The use of the word "Self" is intended to refer to an actual entity or conglomerate within any "now" as well as a process of realization. This process depends upon the courage and commitment of ego to surrender to that which will lead it to grow beyond its own goals and functions. Self-knowledge is the beginning of transformation. In my understanding, knowledge of Self emerges from unconsciousness as intuition, develops into insight, and is integrated into consciousness.

In its most literal sense, the term "transformation" indicates a change or alteration - especially a radical one which is an improvement upon a previous form; toward "new and better relationships" (Ruiz, 1988, p. 156) with Self and between Self and World. "Trans" as a prefix here intends "across" or "changing thoroughly"; it can also mean beyond or through. To transform is to change from one to another form. The generic intention of "form" implies the shape, state, structure or configuration of something; a fixed mode, expression or representation; the essence of something. The specific use of the word "forms", for purposes of this study, signifies qualitatively distinguishable configurations or expressions of Self. Thus, I will use "transformation" to mean "changing thoroughly" or a process of moving through a series of forms of one's sense of Self or worldview and way-of-being. In more active or personally responsible terms "form" can mean "to come or bring into existence, to make or construct or to acquire or develop, to train or mould" (Collins dictionary).

In sum, the word "transformation" will be used to signify the conscious bringing into existence of progressively integrated and essential configurations and expressions of Self. An individual commits to transformation intentionally, as part of conscious rebirth toward a new sense of Self, as purposefully reforming one's world-view and way-of-Being. Thus, being actively receptive and participating in the

process, this new Self emerges to the intending consciousness through intuition, becomes intentionally illuminated by consciousness so that insight occurs, and is finally integrated into a conscious understanding of who, what and how Self is.

A thorough explication of the logic of the psyche in this process obviously requires a conceptual frame that begins with the intentionality of consciousness. Even if in the end transformation is not a thoroughly willful process it requires a commitment to the unconcealment or revelation of authentic Self. The conceptual framework must also allow for the development of a sense of Self that is both personal and transpersonal. This, in turn, requires an inherent acknowledgement of the situatedness of Self in World or Life. (I use "World" rather than "world" and "Life" rather that "life" to indicate that I will call upon these words to refer to their meaningfulness beyond their everyday use). More fully, an accurate understanding of transformation can only be offered by a frame of thought which is founded on Self as a process that, while unique and varied in possible manifestations, can be recognized by identifiable and specifiable structures. That is, the conceptual frame must be co-original with a method for revealing the essence of the transformation experience as lived.

C. Conceptual Frame Used in This Study

At this point I will outline the psychological perspectives and presuppositions which underlie my understanding of the process of "transformation". In my explorations of psychological literature I have found archetypal psychology and existential-phenomenology to be most useful in building a conceptual understanding of the three co-researcher's lived-experiences of transformation.

1. The Archetypal Perspective

From the archetypal perspective (e.g. Jung, 1962; Hillman; 1981, Woodman, 1985; Von Franz, 1984) transformation is conceived of as Self in a process of discovering, dialoguing with, and realizing its subjectivity in relation to the more

comprehensive collective. The achievement of transformation is an increasingly integrated personal and transpersonal blend of what is meaningful in both individual and collective terms. The transformation process renders a change in worldview toward a "mutuality of opposites" wherein subject/object, individual/collective are known and understood clearly as distinct but not separate parts of an indivisible whole; parts of whole of Self become experienced in both unique and universal characteristics.

An integral characteristic of Self is that it provides inner promptings toward synthesis and integration of parts into the wholeness of being according to a natural organismic process (Jung, 1969) "which simply happens to us whether we like it or not, and whether we know it or not" (p. 130). Jung states that transformation is the making conscious of this natural process, that is, it is a function of an intentional consciousness.

Self, intentionally and purposefully seeking its own realization, reveals parts of itself for integration into consciousness by emerging from unconsciousness as thoughts, feelings, and images. The most effective attitude of the transforming person is to actively participate in integrating the emergent content or "image" into consciousness. One does this by intentionally receiving the image as it emerges into awareness; accepting, considering, and perhaps even giving it tangible form. In this way, one moves toward an understanding of the essential necessity and function of each of the parts within the personal whole that is Self.

The archetypal view places equal value on revealing parts of Self and studying their complex interrelationships. This means that transformation involves conscious processes of dis-integrating which lead to a fuller awareness of the influence and function of each discrete part within the whole of Self; parts become recognized and understood as distinct, although not separate entities within a whole. Such elaboration of the parts in and of themselves allows integration of each "according to

its own principle" (Hillman, 1981, p. 114) into a natural whole which contains distinct ingredients and centers of Self. The purpose of transformation is that one is gradually able to live "Self" in its increasingly multitudinous and polycentric, yet, integrated and whole form. In this way each part and the whole sense of Self is, in some way, always in transition from one form to the next. Overall, Self is increasingly integrated into consciousness. Consciousness here refers to the "psyche" as it involves one's complete understanding of the wholeness of Self and of Self's "place" in the whole of life, both tacit and explicit (Edinger, 1984).

Thus, the contemporary archetypal definition of transformation emphasizes "deepening (of) what is there into itself" (Hillman, 1981, p. 129) such that the whole is increasingly less divided into conscious and unconscious realms (Samuels, 1985). Transformation then becomes a process by which one becomes a psychological "individual", a word derived from the two latin roots, "in" = not, and "dividre" = to divide: That is, one becomes increasingly indivisible and whole. Further than this, because Self is distinct but not separate from the collective, transformation also means increasing consciousness of the transpersonal and integration of Self within the collective. Just as disintegration is necessary to distinguish parts from the whole, so too the individual must first differentiate from the collective in order to apprehend the meaning and function of the personal within the transpersonal. Once Self is known in distinction from the collective it can proceed to incarnate with integrity in the whole of Life, to play a part in a common deliberation, that is, to become politically active.

Experientially, "transpersonal" comes to mean, firstly, the human sociocultural or historical context and later the elements of Being, in general, in which the Self is invariable rooted. The transpersonal Self is seen as the essence of Life, which permeates both inner and outer worlds; it is felt as that which is shared by all forms of Being such that one's own Self is known as one of an infinite number of forms.

Jung (1969) himself delineated a three stage process, or general phenomenological view, of the whole field of transformational experiences. Importantly, he introduced the distinction between these "by no means rare transformational occurrences" and "mystical experiences", noting that the latter are not easily accessible to psychological inquiry. Transformational phenomena, however, "belong to a sphere quite familiar to psychology" (p. 19). I use this relatively broad specification of phenomena within the phenomenon of transformation to further define what I mean by "transformation". In my data analysis I will seek to reveal further the structures within these phenomena.

The first phenomenon of the transformational experience which Jung identified is the diminution of personality which often "occurs suddenly and manifests itself in a general malaise" wherein consciousness lacks a firm coherence of its own. Intentional activity, as opposed to emotional and instinctive behavior, requires enormous energy and is often not possible during this phase of the experience. Once diminution takes hold, the possibility exists of "consciousness of an enlargement that flows from inner sources" (p. 120). This is the second phenomenon identified by Jung. Who one always was, but which has remained invisible, emerges with the force of a "revelation"(p. 121). Such Self-revelations occur in the form of trivial instances as well as highly significant experiences. This leads toward a structural alteration in order to change oneself into what one really is, the third phenomenon explicated by Jung or what he called "change of internal structure".

Jung noted how this is a vulnerable era of one's life as one can be "possessed" by any number of phenomena from outside or within, and especially social groups, drugs, heros, etc. exert a powerful influence to "win one over". If one is to bypass these obstacles and proceed to transformation toward Self-hood an egoic death is demanded to allow rebirth as "that other person who we also are and yet can never attain to completely" (p. 131). The transformation is only successful when one

develops the inner attitude that "it is my own transformation, not a personal transformation, but the transformation of what is mortal in me into what is immortal" (p. 134) for the greatest "psychic danger" in the transformation process "lies in the identification of ego-consciousness with the Self" (p. 145). This statement reveals what I identify as crucial in the psychological understanding of the transformation process, that is, the individual both realizes the uniqueness of his/her own process and the commonality with all transforming individuals, as well as with a process that is Life living itself at a more universal level. This insight becomes the premise for movement toward authentic religiousness.

Jung and a number of post-Jungians (eg. Ulanov, 1969; von Franz, 1984), identify further archetypal phenomena which are brought to consciousness and integrated within the whole sense of Self during the transformation process. However, because these are not clearly evident in the data examined in this study, while the three basic phenomena outlined above are not only clear in the data, but are essential to my working definition of transformation, I will forgo these details.

Jung identified his method of revealing the above process as phenomenological in terms of describing complex psychological phenomena and arranging them according to themes or repetitive "motifs" which provide natural organization to the content and have a corresponding meaning to those who live the experience, and to Jung himself as he sought to understand it.

The other psychological perspective that has been foundational in the evolution of my own cognitive frame for understanding the transformational process as described by the co-researchers in this study also uses a phenomenological method. I will now introduce the perspective of existential-phenomenological psychology. Further details of the archetypal model may be provided in this discussion as the two views sometimes complement each other to provide a fuller horizon for understanding the transformation process.

2. The Existential-Phenomenological Perspective

Existential-phenomenological psychology developed from the joining of existential philosophy with the method of phenomenology. Kierkegaard is generally considered to be the nineteenth century philosopher who drew the focus of Western philosophy to the theme of the way in which the individual person experiences existence (Barrett, 1978; Polkinghorne, 1989; Valle, King and Halling, 1989). In some discussions of this history Nietzsche is considered the "co-father" of existential thought (Kaufman, 1976; May, 1980). Existentialism, over the past century, has become an umbrella term for philosophical attempts to explicate the essential themes of human being-in-the-world. Phenomenology is a method (introduced by Husserl) which strives to investigate by rigorous study, while acknowledging situatedness, the themes and structures of human consciousness and experience as they present themselves. Existential-phenomenological attitude maintains that "existence" can be examined with this method to develop understanding of its essential structures.

Because this is a psychological paper I will provide a working distinction between existential-phenomenological psychology and the existential-phenomenological philosophy from which it grew (Giorgi, 1985; Polkinghorne, 1989; Valle, King and Halling, 1989). It is only recently that this philosophy has been systematically translated into an understanding of its implications for psychological theory and research practices, as such this process is unfinished. This does not mean the psychology of existential-phenomenology is a subfield of the philosophy; rather existential-phenomenological psychology is grounded in the insights of the philosophy and proceeds to study the phenomena of existence in a methodical, systematic and rigorous fashion, with emphasis on descriptions offered by research subjects, rather than relying on self-reflection as philosophy does. This produces a psychology premised on the meaningfulness of experience as lived and aimed toward producing clear and accurate descriptions of structures of experience that are "typical or general

for groups of people" (Polkinghorne, 1989, p. 44). Alternatively, philosophy explicates structures which are universal and presumptory for consciousness itself.

Heidegger is considered to be the philosopher who first merged the concerns of existential philosophy with phenomenological method. Although not a psychologist, Heidegger was influenced by existential psychiatrists such as Binswanger and Moss. Ground for his thought is found in the works of Nietzsche and Kierkegaard who inspired philosophizing to take on a personal and emotional mode which can be said to lean toward the psychological (Barrett, 1978; Kaufman, 1976; May, 1980). As a precursor to psychology, Nietzsche is also noted to have influenced Freud and Jung. Also, Nietzsche's works were "philological", a historically preliminary method to phenomenology. Late in his career Heidegger (1964) devoted a four volume set to critical exploration of Nietzsche's ideas. Heidegger's earliest, and some say most profound, considerations in existential-phenomenological philosophy - being-in-the-world and historicity - can be seen in the works of Nietzsche, there referred to as perspectivism and revaluation of values. Because of this intellectual foundation on psychologically minded philosophers, and the nature of existential thought itself, Heidegger's work has served well as a philosophical basis for an existential-phenomenological psychology.

Heidegger endeavored to understand the details and meaning of human existence within an attitude free from the Cartesian dualism and natural science background which underlies western intellectual heritage. That is, he sought to "dispense with 'the subject' and ground Dasein in a historical world" (Hoeller, 1986, p.11). His own brand of the phenomenological attitude means letting the structures of existence manifest as what they are without forcing our own categories onto them (Palmer, 1969).

Heidegger's philosophy provides a ground for great insight into the transformation process. In sum, "dasein" - or that being that each of us is in his or her

own separate fashion - is thrown into the world, and becomes lost in the various urges toward commonality. However, through the encounter with death and particularly through the dread of death, which illuminates the full horizon of potentialities for being, one may become resolved to respond to the call of conscience and to rise to the level of authentic existence. It is even possible to become aware of the unique authentic sense in which this existence is historical, and so to play a free and authentic part in the historical meaning of the era in which one lives. In this way one's life becomes a "process of happening" that is disclosed to and by consciousness for "understanding" the what, how, and for of one's existence.

For all the depth and breadth of human existence that is unconcealed through Heidegger's analysis the lived-experience of the individual is contained within a structure of possibilities. The task of psychology, however, as "generally held to be the understanding of human existence... requires knowledge of the structures that are implicit in the experienced or lived-realm out of which our actions and expressions arise" (Polkinghorne, 1989, p. 46). As a psychologist, I return to an examination of the lived-experience of this "process of happening" and "understanding" for the individual person. The process of defining one's own horizon of Being and discovering the meaning of one's own Being is also a way of defining transformation.

This psychological attitude has been well developed, beginning almost immediately after Heidegger's first explication of existential-phenomenological philosophy. Just as Heidegger is noted to be influenced by Binswanger (Valle, King, and Halling, 1989) so Binswanger is noted to be influenced by Heidegger (Hoeller, 1986). Binswanger published "a groundbreaking work in existential psychiatry" in 1930, only three years after Heidegger published Being and Time . Sixty years later, contemporary existential-phenomenological psychology is defined as seeking "to explicate the essence, structure, or form of both human experience and human

behavior as revealed through essentially descriptive techniques - including disciplined reflection" (Valle, King and Halling, 1989, p. 6).

As I will use Chapter Two to focus precisely on the method of "descriptive technique and disciplined reflection" as utilized in this study I will here state a working definition of essence, structure, and form as these and their interrelationships are crucial to my conceptual frame for understanding the lived-experience of transformation.

"Essence" is the "fundamental nature" of an experience (Collins dic., 1982); it is the very heart of life experience. Because life is beyond language, an essence is only seen as the result of an interpretation of meaning that is intentional and from the perspective of the person who has lived it; it is a structure imposed on the life-experience. We always reflect with language. I may get a "sense" or "intuition" about the essence but then must express it in language (until art can take us beyond the limitations of language).

Describing "structures" infers "seeking to understand meaning-making activity of human consciousness by revealing psychological meaning in particular contexts or situations" (Polkinghorne, 1989, p. 51). Understanding of a phenomenon is achieved through reflecting on the experience as lived in the pre-reflective life-world, it is this reflective process which reveals structure: Structure reveals itself as meaning of the lived-experience. It is the explication of structures, and their complex interrelationships, that defines an experience as being what it is, conceptually, and as a phenomenon which is present in the lives of people (Moncrieff, 1989; Polkinghorne, 1989; Valle, King, and Halling, 1989). It is through the reflective process that we come to know both the structure of our consciousness and a way to express our understanding of the essence of our experience. Reflecting on our way of meaning-making informs us of our structures of consciousness.

Through the transformation process the very structures of one's personal consciousness itself are changed (Jung, 1969) and the structures of the transpersonal become known and integrated into one's whole understanding of what, how and "for the sake of...". This first requires a disintegration of the structures which allows a return to the prereflective domain of our existence. The reintegration leads to fuller meaning-making structures. We are led to this by first intuitively sensing that there are aspects of our lives which lie beyond the meaning-making capacity of our current structures. In the "void" we begin to see new possibilities for understanding (insight). As we circumambulate around and through each of these we further our understanding and see how it can fit into our whole structure.

Previously I indicated that I use the word "form" to signify qualitatively distinguishable configurations or expressions of Self, and that this can have an intentional aspect of bringing into existence - making, constructing, acquiring or developing. Heidegger's sense of "action" requires "resolve" to have one's own conscience call one toward self-understanding so that one projects oneself into an authentic potentiality for being-in-the-world, within an understanding of one's existential situation. In the ongoing trans-form-ing process one intentionally "acts" to manifest a way-of-being which is congruent with the Self as it offers itself to be discovered by consciousness (in the archetypal sense). "Forming" then requires a participating attitude of being receptive to the dimensions of Self as they emerge as well as being committed (with Heideggerian resolve) to actively participate in giving them configuration and expression within the "world". "Forming" also requires a constant openness to new potentialities for way-of-being and images and insights of Self as these emerge to consciousness. "Forming" is different from "creating" oneself to be congruent with concepts, ideas or images which one encounters in the world or through cognitive explorations. Rather, one chooses from a broad horizon of potential for Being and commits oneself to living fully one's choices. At the same time one is

chosen in that the various qualities of these possibilities are responded to by our very essence (or fundamental nature).

Essence, in Heidegger's (1979) sense, is "the basis of the inner possibility" (p. 303). Truth is unconcealment of "that which is" (p. 301) and the essence of truth itself is freedom. Freedom is the "letting be" (in what I would say is both an active and receptive stance) of "what is", which reveals itself as "what" and "how" (p. 303). Krishnamurti (1954) would say that this very revelation of "is-ness" ("what-is" or truth) is, itself, transformatory. Heidegger (1979) emphasizes that "over and above all...freedom is a participation in the revealment of what-is-as-such" and requires "participation" in the sense that "to let something be is to have something to do with it" (p. 306-7). All of this is contained within the thought that "existence, grounded in truth as freedom, is nothing less than exposition into the revealed nature of what is as such... and what is reveals itself as nature... in the sense of an unfolding presence" (p. 307-8). "Presence" can be seen as sense of Self which become increasingly less of a sense and more of a reality as the "presence" becomes firmer. I read "exposition" here as "ex-position" or "change in positions" so that the statement describes the change in position toward unconcealment of what is fundamentally natural for the Self as it unfolds. In other words, release of structures allows unconcealment of the essential, or the Self. Jung would call this Self-revelation.

Remembering that Heidegger is a philosopher and that psychology seeks to ground this thought in the lived-experience of the individual, I would proceed to say that transformation is the psychological experience whereby one resolutely and freely participates in forming, by letting-be the unfolding presence of what is. This ensures a change in positions (ex-position) of the natural expression of the Self as it is revealed. Sense of Self becomes more and more "true" or toward that which is. One's way-of-being becomes more and more the letting be of that which is. This natural expression or "How" is directed by one's own inner approximation of what this true Self is

according to "what" has been revealed to consciousness. This Heideggerian premise of emphasizing the bringing into existence of what and how as it is revealed becomes the psychological quest of the individual forming Self according to truth, the essence of which is freedom. The challenge is to becomes free to allow the unconcealment.

"Freedom" thus understood as the "letting-be of what is" in the sense of an "unfolding presence", thereby fulfills and perfects the unconcealed and revealed "what is" in a participatory sense. Freedom ensures an "inner directive to approximate (one's) ideas to what-is" (p. 309). In fact, as Heidegger emphasizes, "freedom is essentially a relationship of open resolve" (p. 314). In psychological terms this is a "courageous becoming conscious" (to borrow Nietzsche's phrase) or a commitment to "be" one's Self as it is revealed to consciousness (in the archetypal sense). "Forming" is thus a practice of embodying Self.

Freedom allows Self to direct the process, so that Self becomes free of ego to let be the presence or "pre-sense of Self" as it emerges through the intuition, insight and integration process. This pre-sense of Self emerges first through intuition. The presence then becomes increasingly less of a "sense" as intentional consciousness brings it into-sight and illuminates it until it takes on increasingly solid form. This is the embodying-of-Self process.

Because of the Self-World interrelationship (as premised in existential-phenomenological thought), "forming" incorporates temporality and contextuality. The "form", in terms of configuration or expressions of world, may structure (indicate meaning) or shape the contexts of individual actions. Heidegger (1962) refers to this as the "worldliness of world". The sense of "what is" and the natural expression of it ("how") is also influenced by one's own inner understanding of the meaning of World. Forming as a practice of embodying Self, thus becomes a being-in-the-world, "for" Self (that is, with Heidegger's sense of "understanding" as "for the sake of...") and for

World (with Heideggerian "Care" in the authentic sense) as not "taking care of" but "Caring for").

If form, as such, may structure or shape the context of individual actions, and structure is what produces meaning in our consciousness, the task of the transforming individual is to discern the meaning of various possible forms for being and to freely "let" the most authentic "be" in an active sense of letting-be. We are, as transforming beings, also required to change the form of the meaning-making structures of our life-experiences (or our potential life-experiences). This means that we discern the meaning from the position of Self in terms of authenticity, truth, freedom, integrity with the whole - all within a particular context or situation.

D. Further Concepts For Understanding Transformation

This transformative task becomes a character of the intentionality of consciousness. The intentionality of consciousness is a foundational tenet of existential-phenomenological psychology and a characteristic of the archetypal understanding of consciousness as well. That meanings are derived within a particular viewpoint should be kept in mind as I discuss further some concepts which are informative to the conceptual frame for understanding transformation:

1. intentionality of consciousness; 2. life-meaning; 3. life-world; 4. differentiation and revaluation; 5. the disintegration-transition-integration spiral; 6. ego's leap of faith; 7. sense of sacredness; 8. incarnating life-meaning as religiousness.

1. Intentionality of Consciousness

In existential-phenomenological psychology consciousness is that "forum in which phenomena show themselves or are revealed" (Valle, King, and Halling, 1989, p. 11). As such, consciousness is neither a creative element nor an objectifiable thing in and of itself. In fact, consciousness is always consciousness of something, including itself. In this sense it is said to be intentional (Polkinghorne, 1989). In an

archetypal sense, transformation requires the making conscious of this intentionality of consciousness.

In the transformation process Self is made present to itself through the intentionality of consciousness - as an "unfolding presence" (a term both Jung and Heidegger employ). Inasmuch as intentionality describes the ongoing focus and direction of consciousness, transformation addresses the ongoing focus of our intentionality with the aim of integrating life-experience into a meaning-making structure. In archetypal terms, transformation is the making conscious of Self in its wholeness even if it appears to consciousness as "parts" or "images". Likewise, intentionality of consciousness in the existential-phenomenological psychological sense does not just refer to isolated events, issues or contents. Rather, as in this study on transformation, intentionality refers to the process of bringing Self to consciousness. Inasmuch as Self is unending in what and how it encompasses the intentionality of consciousness is ever-changing its content, issue, image, or part of the whole which is under focus by consciousness. Just as through transformation consciousness expands, integrates, and evolves, so too its capacity to purposefully "intend" and contain within itself expands. In my "intuition - insight - integration" model of transformation, it is intentionality that ensures, or makes possible, all of these.

In the same manner that an existential-phenomenological perspective "holds that experience involves the operation of active processes that encompass and constitute the various contents that become present to awareness" (Polkinghorne, 1989, p. 41), it is speaking of the process of transformation wherein the lived-experience of the individual is one of actively participating in processes that contain and compose the various contents that emerge into awareness into a meaning-making structure. But more than this, "consciousness as intentional" is meaningful only in

terms of our being-in-the-world. For this reason I discuss meaning in terms of life-meaning.

2.Life-Meaning

Beginning with the philosophical exploration of meaning in terms of existential-phenomenology we see that Heidegger coined the term "meaningfulness" as founded on "something prior to language and embedded in world" (Palmer, 1969, p. 134). Meaning-making occurs, psychologically, as an outcome of the intentionality of consciousness to the degree that it can apprehend that we already exist in a world in which there are already meanings. Structures emerge and form as this apprehension does. In the sense of "world" as a relational whole, that is, "world" as prior to separation of Self and World, or objectivity and subjectivity, "meaning" implies the "deep, implicit interrelatedness between the perceiver and the perceived" (Valle, 1989, p. 258). It is this very prereflective inseparability that makes it possible for each of us, as psychological individuals, to become aware of the meaning of our own life-experiences. The meaning is embedded in our being-in-the-world.

Intentionality of consciousness allows us to meaningfully reflect upon the "felt quality" of our experience and the contents of our awareness (Valle, 1989). Meaning is then an outcome of the intuitive understanding of our prereflective experience. As the intuitive understanding emerges to consciousness and becomes intentionally focused upon, the meaning of our lived-experience is freed for integration within our conscious understanding of the whole of what, who and how we are (in the authentic "what-is" sense).

It is the existential experience as lived prereflectively by the individual, within the context of the meaning-making characteristic that is inherent in being human, that makes for an intuitive sense of meaning to be an essential part of prereflective experience. This intuitive sense of meaning is as inseparable from the experience as Self is from World.

The sense of meaning is influenced not only by expansion of Self within consciousness but also by collective unconsciousness striving for consciousness. That is, one's own life can only be meaningfully lived within the whole of Life; inversely, "life-meaning" must be formed from within the individual perspective even while held within the context of world.

This is not to say that Self does not ascertain meaning, only that the concept of intentionality of consciousness ensures that we recognize that "meanings are derived within a viewpoint" (Moncrieff, 1989, p. 248). So not only do we exist in a world in which there are meanings, but Self forms the structures which produce meaning in our consciousness. In the transformation process certain aspects of consciousness are explored and made meaningful at the same time as they participate in the exploring and meaning-making activity. Because of this the "form", which is expression of the intentionally formed configuration of Self, must ever be a changing thing. Hence, the "trans" in trans-forming. This must be so because "the articulation and clarification of meaning changes what is seen. That which was somehow vaguely known, at a preverbal bodily level, becomes clearly evident" (Valle, King and Halling, 1989, p. 10).

As the intuition changes to insight and becomes integrated within the structures of consciousness the form of Self is changed; a part that was vaguely known is now a part of the conscious whole, which is now experienced in a different way. Self, as it is inttited from within the lived-experience emerges into clarity (insight) under the light of intentional consciousness. What has been illuminated becomes freed to be integrated into conscious understanding of the whole. (As per Heidegger, freedom is the essence of truth which is unconcealment of what-is). This very process of illuminating what is sensed and thereby describing and defining its essential function within the whole that is Self changes the nature of Self as it is available to be lived.

Within this frame, the way to "meaningful" existence is to most fully become one's Self as a unique and authentic expression of human possibility within the horizonal field of "Life". The word "meaning" then refers to an "understanding" of the "for the sake of..." which relates us organically to "Life" as a whole process. "Life" in the term "life-meaning" is used with the understanding that the full meaning of life must be found from within the experience of living, as opposed to any formal or abstract meaning determined by a belief system or school of thought within a collective (much as the "Life Philosophers" Nietzsche, Dilthey, and Bergson intended).

Accordingly, the term "life-meaning" as used in this study is quite different from the most common use of the term "meaning", referring to abstract, objective knowledge conveyed by a sign or representation. It is the failure to separate these two different usages of the word "meaning" which leads one to ask the almost unanswerable question "what is the meaning of life?" This question of life-meaning cannot be adequately answered in this form because it objectifies "life" and makes any answer an abstraction far removed from meaning as "lived". If we rephrase the question and make it more psychological by inquiring "what is the meaning of my life", "how does an individual make meaning of his/her own life", or "how does one arrive at a sense of life-meaning" we can then begin to arrive at a psychologically meaningful answer.

The question "what is the meaning of my life?" is addressed, firstly, with the question "who am I?" - a decidedly subjective question requiring Self-knowledge for an answer. An adequate answer can come only from "turning within" and allowing the intuitively sensed truth to emerge for intentional exploration, and thus insight and integration into conscious understanding.

As one become increasingly aware of one's Self and its interrelatedness with World one is drawn to explore questions of the overall purpose or significance

underlying one's life in and of itself, as well as within the whole of existence. Yalom (1980), in his own brand of existential-phenomenological psychology, even identifies meaning-making of one's life as an essential need of the healthy human. The transformation process involves the individual's search for answers to these questions, or satisfaction of the meaning-making need.

The existential-phenomenological view holds that existence is meaningful and that the individual must freely and intentionally select and make meaningful one's own existence from within a horizon of possibilities, according to what becomes unconcealed as natural and authentic for the individual. The archetypal approach is premised on the view that one's own personal meaning in life precedes one's existence, and that this meaning is revealed through the process of transformation. Each individual must come to know Self and thereby its unique life-meaning; at the same time one actively participates in bringing this meaning to life within the whole of "Life". In this sense, one discovers life-meaning which is revealed through living it and then becoming committed to it. In the existential-phenomenological view, one becomes committed (resolved) to disclosing one's situation and acting in an authentically meaningful way, through one's very being-in-the-world. This means that life-meaning would be meaningless if not grounded within the fullness of the life-world.

3. Life-World

In the same sense as I used "Life" in "life-meaning" I use it in "Life-World". Existential-phenomenological psychology allows further precision in defining distinct dimensions of the whole life-world; archetypal psychology also offers some concepts which illuminate life-world for our understanding of the transformational experience.

The meaning of "World" for understanding the individual's process of transformation is more fully comprehended with consideration of "life-world", a phenomenal ground proposed by Husserl as the intentional horizon in which one lives. This horizon is experienced as personal and shared by other experiencing Beings, as

opposed to the "objectively valid" and anonymous world posited by the scientific view (Palmer, 1969; May, 1980; Schutz and Luckman, 1973; Valle and King, 1978). As a phenomenon, the "life-world" is pre-reflective, that is, it exists in and of itself, prior to reflective thought within the uninterpreted world of everyday experience. Given directly and immediately in and as human experience, "life-world" is the ground for the transformational experience itself; just as it is the starting point for existential-phenomenological psychology. It contains and expresses the interrelatedness of the phenomenon's distinguishable aspects. The nature of Life-World is revealed to be "co-constituted" in the dialogue between Self and World.

A fundamental premise of existential-phenomenological psychology is that the individual and the surrounding environment are regarded as inseparably interconnected. Therefore, we cannot ascertain the meaning of one when we regard it independently of the other, although each is considered to be essentially distinct from the other. Self and world are said to "co-constitute" one another. The human being is regarded as a potentially active agent, capable of making choices within the pre-existing constraints of "situated freedom" (Valle, 1989).

We see that this concept is crucial to our understanding of life-meaning as a process within the transformation experience. Intricately related to the process of meaning-making is the psychological experience of "co-constitutionality": The awareness of the unity or interrelationship of individual and world and understanding of how Self and World interact to co-form existence as experienced by us. In Krishnamurti's (1954) words, we realize that "the world is not something separate from you and me" (p. 42). Archetypal psychology refers to this shift in worldview as "mutuality of opposites", that is, there is no Self that is separate from World, although they can be seen as distinct. Self and World mutually influence each other.

Through the transformation process "co-constitutionality becomes part of the new worldview by following the "intuition, insight, and integration" process. This shift

in consciousness toward personal understandings of co-constitutionality is a significant change in one's way of perceiving and conceptualizing Self. When an individual changes worldview the possibility exists that "World" can "change" also.

The existential-phenomenological perspective emphasizes that to be conscious of "World" means to be aware that one is designing as well as being designed by it; free will is not an absolute thing, nor are we wholly determined by something other than ourselves. This sense of Self and World as intrinsically interrelated is premised with the dynamic sense of responsibly influencing future possibilities as well. That is, at the same time as we are free to choose, we must choose, within a context of situated freedom.

To further describe what is meant by "situated freedom" we can include the concept of "perspectivism" in our conceptual understanding of transformation. Perspectivism acknowledges the inherent interrelatedness between Self and World (co-constitutionality) as well as the historicity and context which influence existence as experienced by the individual. "World" then takes on an even broader meaning. "Perspectivism" is a concept originally coined by Nietzsche, and means that values and life-meaning form through interactions between an individual psyche and local psychological, biological, sociocultural conditions and political constraints within a specific historical evaluative configuration (Fekete, 1987; Plotnitsky, 1987). From this understanding of values and evaluations as developed from within continuums of both historical and projective, local and global dimensions, the lived-meaning of a "form" can be comprehended. In this view, when we speak of universal, or international values we remember that they are borne by an individual who exists within the historical conditions, constraints and attitudes of a certain time. At the psychological level, a personal understanding of a sense of "co-constitutionality" leads to or co-originates with this sense of "perspectivism".

Heidegger (1962) philosophically expanded on the concept of "life-world", incorporating Nietzsche's sense of perspectivism, so that intentionality of consciousness is interpreted "historically" with an understanding of "temporality". Moving from this to a consideration of transformation would mean we posit the individual as "in a situation" - influenced by the past and oriented to reaching into the future to realize potentialities which are still only possibilities, while grounding Self within "thrownness" (the physical and social realities into which one is born). From here the individual is left alone, "free" and responsible for direction and concern and influence of or by others. All of these are revealed to Self and others through what Heidegger refers to as "mood" - suggesting an intuitive premise for the revelations. At the level of psychological experience, I would say that through the transformation process "mood" becomes first intuitively present to consciousness, then thought through to insight, and finally integrated into understanding.

The intrinsic "temporality" of transformational process is found in experiencing the Self always in terms of past and future as part of the situation of the "now". This ensures a continuity in one's own sense of history by making legitimate one's own heritage while at the same time projecting oneself into the future with acceptance of one's current situatedness in world. All of these are necessary for one to understand "for the sake of what" Self exists (a psychological turn of Heidegger's "understanding").

It is through "understanding" that things and persons in the whole of one's being-in-the-world are revealed for their significance within the overall existence of the individual. The transformation process could be considered to be the seeking of revelation and understanding of the "horizon of potentialities of Being". However, this understanding of one's own potentialities is not restricted to the existence of the individual, rather, it leads to the potentialities of interconnectedness of all that is. For the individual this is seen and discovered as the "unity of Nature" (Heidegger's term)

or the transpersonal sense of Self (Jung's term). Likewise, for Krishnamurti (1954), transformation culminates in an "experience of oneness with what one typically experiences as outside or other-than-oneself" (p. 43).

For Heidegger, "understanding" is the revelation of "for the sake of what", a conscious grasp of one's own purpose and potentialities for being within the context of life-world. This understanding is present in every act of meaning-making (Brock, 1979; Palmer, 1969). Through the understanding of one's existential "situation" one "acts" authentically, with resolve. "Care" (as the Being of Dasein) does not allow a separation between theory and practicality. "Resolve", with its intimate relationship to conscience and guilt, provides the "authenticity" of Care. A fundamental trait of resolve is "running forward in thought", a characteristic of our temporality in being which reveals the authentic potentiality within the whole Horizon. In Heidegger, this is how selfhood becomes unconcealed. In terms of transformation, Self attains solidity with the firmness of its resolute stand within Care. One explores the possibilities on the horizon and selects those that resonate with one's own sense of Self. As one brings these to life, or moves into them as they unfold, Self becomes even more evident.

The component of choice does not mean that one sees the horizon and selects once and for all from a myriad of possibilities. One does choose but the choosing takes place along the way, moment to moment. The choice made is of moving into Being Self as it reveals itself. This means that "running forward" does not take us out of our embodied Selves, but simply that we are oriented toward perceiving the what and how that is immediately in front of us, and that carries us into the future.

This "running forward (in thought)" always moves self toward its Self (in my intended use of the word). It must incorporate existential guilt (which appears mostly for choices not authentically taken when face to face with the full horizon of potentialities) with a responsible acceptance of thrownness and heritage at the same

time as it projects itself into the future. Being directed toward the future, resolve "understands" the "for the sake of what" its past and this legitimates its heritage. This creates a "present" that becomes a concrete situation for appropriate action which will move it toward authenticity in form.

Thus, in Heidegger's view, while "Caring" (being for itself), in terms of "acting" for the future, the individual is seen to reclaim its own history and thrownness with resolve, thus disclosing distinct authentic potentialities from the horizon. These the individual accepts and incorporates into its choices made in the present.

Such a choice belongs to the "historicity" of the individual, meaning that it also occurs within the greater setting of the community. The choice of the individual is influenced by the world and by its own "generation". Resolve is thus born with definite preferences for possible potentialities. The making conscious and acknowledging of these influences constructs the "legitimate heritage" of the transforming individual, a term I borrow from Fingarette (1963) and which I alter to include Jung's sense of the collective unconsciousness - a heritage which is potentially present in all individuals. Jung (1969) suggested that we live in the present against the background of our own biographies, and that this is balanced with a glimpse of the "higher continuity of history" (p. 3). By thus acknowledging the past and being oriented toward the future one can be free to "be" in, and respond to, the present - this becomes a way of being "meditative".

Thus, while Self is -in-the-world it also constitutes its world, and the possibility of resolve frees one to constitute the world in any number of authentic ways. Heidegger's sense of existential guilt (similar to what I will later refer to as remorse) arises as failure to take the freedom and responsibility to act with integrity in terms of sense of Self.

"World" means the whole within which one finds Self already immersed. This "world" is the "where" of one's existing as one does but not in the sense of the sum

total of the things of nature nor a fundamental character of the community of humans (Heidegger, 1979, p. 15). World is revealed to consciousness through an intuitive pregrasping and encompassing understanding. The "in" (of -in-the-world) refers not primarily to something "spatial" but rather as to "dwell", to "sojourn", to "stay" in the sense of the latin word "habitare" (Brock, 1979, p. 28). I will refer to this as a sense of "home". This means that through transformation one arrives "home" within Self and World. I would say that part of what inspires the individual in the transformation process is the intuitive sense, as well as intellectual attitude, that world should be home. Yet the felt quality of experience indicates otherwise, that is, one is not at home within one's own life-world.

That "homelessness is the destiny of modern man" is a theme which is persistent and recurring in the works of Heidegger. In his earlier works he makes great effort to explicate how man is and must be an uncanny stranger in the world, and that this is an essential characteristic of existence. His later work seeks to point forward to the ways in which humankind may find again on this earth a sense of "home" in which to live (Barrett, 1978; Evernden, 1986). This also seems to be a focal point for individuals and groups seeking "alternative lifestyles" in contemporary context and is the experiential premise for "grass roots movements".

In analyzing "world" Heidegger refers to "worldliness of world" meaning the possibility of the discoverability of other beings encountered in the world (1962, p. 84-5). This leads to an exploration of the "everydayness" in which the individual exists together with fellow beings, very much not as an "I" but as a human that is "one like many". From here Heidegger contrasts the possibility of authenticity with the mediocre way in which one lives daily life under the "somewhat compelling force" of the "levelling tendency" of community life: A point which has also been emphasized by others (Jung, Nietzsche, and Krishnamurti, for example) in their accounts of transformation. For Heidegger, one is free to choose and must be responsible for this

potentiality to be "one like many". For psychological terms I borrow from Jung and Nietzsche who speak of differentiation and revaluation of values as taking this responsibility and subverting the call to remain "one like many" and become "Self". Of course, this must be so within the whole of the life-world.

A further contribution of existential-phenomenological psychology to our understanding of "life-world" as it pertains to transformation is that it manifests simultaneously in three modes. First is the context for human self-consciousness, referred to as "world around", which is composed of the natural physical world into which each person is "thrown" by birth and to which each of us must in some way adapt or adjust. Secondly, the world of one's fellow humans is "social world" which indicates that field of interrelationships among people or collective conscious and unconscious worldviews into which one is "thrown". Finally, there is "inner world" which is constituted by inner, subjective experience as well as the frame though which one sees the real world. "Inner world" is the basis from which we interrelate with social world and respond to thrownness (May, 1980).

These three modes of world are always interrelated and influential to each other; while they can be seen distinctly they are never separate. Although these distinctions are useful for discussing the experience of the co-researchers, a complete and accurate understanding of the transformation process is lost if one of these modes is over-emphasized to the exclusion of the other two, that is, if the interpretations of the transformational experience are made without grounding in the experience of the whole of the life-world. This is in accord with the wholistic premises of existential-phenomenological psychology. Life-world as the ground for experiencing and studying the transformational process means that the two actions of experience and examination of that experience cannot be separated, i.e., "Life" or "Self" or "World" as lived by the individual cannot be "observed" from either the "objective" or the "subjective" position, although one can develop a perspectivist view on one's own

experience. Insofar as transformation is the shift in consciousness of lived-experience from self and nature being separate objects in awareness to Self and Nature being distinct but not separate aspects of conscious experience, existential-phenomenological psychology could be said to be about transformation of worldview and consequent change in way-of-being-in-the-world.

The term "life-world" acknowledges that world belongs to the subject but, equally important, the human subject belongs to the world. Awareness of such interrelatedness and belongingness evolves through the transformation process, a phenomenon so basic within lived-experience that it is not so much one thing among others that one does but that process in which and through which one exists as a human being. In terms of studying this process in a scientific way, Heidegger pointed out how one's life-world recedes through any efforts to grasp it with any "method". No technique of scientific examination or analysis will adequately reveal the truth of the lived-experience, although opportunities to perceive its nature emerge by accident, principally through some kind of "breakdown" (Heidegger, 1962, p. 105). As a psychologist, I would refer to these "breakdowns" as disintegration experiences inspired by catalytic events that disintegrate the reigning belief system and draw our attention to our own inner world and its relationship with social and physical worlds. I would further conceive of them as phenomena which can be explored in accord with the psychology of existential-phenomenology. It is the direction of consciousness toward the existence of the transformation process which renders it "perceivable" and perhaps even "observable", so that one can gain perspective on it, even through it is always lived by a "subject". Pure objectivity in method cannot disclose one's life-world to oneself (or to another). In and through the whole of life-world one's life is lived, and even the "objective world" is understood and made meaningful from within a structure within a subjectively experienced life-world, as is the life-world of another.

Existential-phenomenological psychology itself is "a middle ground... between purely objective and purely subjective approaches" (Valle, King and Halling, 1989, p.12).

Thus, instead of studying transformation as an object or occurrence we study it through its "presence in conscious awareness" (Polkinghorne, 1989, p. 45), that is, the lived-experience of transformation. This study explores most fundamentally the shifts in the dynamics within the inner world and how these manifest in the social and physical worlds, and how all three are so interconnected that no one of them can be examined without consideration of the others.

There are other schools of thought on these issues. For example, a social constructivist position (e.g. Cushman, 1990) would also argue in opposition to a decontextualized approach to the life of the individual. This view would emphasize how "cultural conceptualizations and configurations of self are formed by the economics and politics of their respective eras" (p. 559). However, in the social constructivist view, the term "self" is a concept "of the individual as articulated by the indigenous psychology of a particular cultural group, the shared understandings within a culture of 'what it is to be human'" (Cushman, 1990, p. 599) or what Heidegger referred to as the horizon of shared understandings. Because "self" is defined from within the socio-political context within which it exists there can be no universal, transhistorical self. In this view, it is difficult to gain perspective on the self because it is central to any aspect of the horizon from which one attempts to view.

In an archetypal approach, while ego (self) is a central point on the horizon and cannot be but subjective, Self contains the horizons (and more) and can be neither subjective nor objective. Still, Self can be observed and participated in from a variety of perspectives (Hillman, 1981).

All of this suggests that we must contain any study of the individual transformation experience by acknowledging that the cultural context and historical evolution of understanding of Self and transformation influence the process of evolving

sense of Self. A number of archetypal psychologists note that this means that studying the transformation process of individuals is valuable in interpreting the era in which they live (Henderson, 1985; Hillman, 1981). By studying the nature of the transformation process we gain perspective on the social forces which influence individuals and how the individual influences the context within which it exists. For this reason, focusing on the individual experience of "becoming one's Self" in our contemporary context is a reflection of the culture and is a precondition of studying the full psychosocial phenomenon of transformation. That "transformation" is currently being examined from a variety of perspectives suggests our culture is undergoing a transformation and that many individuals within it are as well.

The insights offered by an hermeneutical perspective, for example, Gadamer (1979), Heidegger (1977); Morawski (1984); Rabinow and Sullivan (1987); Stigliano (1989), while very valuable to full psychosocial understanding of this topic are far too detailed to explicate in this study. As such, I have chosen to limit this study to an emphasis on specification of the psychological process of transformation for individuals from a phenomenological perspective so far as it can be seen as distinct (but not separate) from the socio-historical context in which it occurs.

Part of my perception is that through the transformation process one differentiates Self from the cultural context as well as historical era. That is, there is a Self which is ahistorical and non-contextual, "independent of time and place" (Jung, 1969, p. 4) and it is to this that we return during the transformation process, as if we return home to our essentially human Self that is both prior to the world and beyond it. Even Heidegger (1979) speaks of the "mystery of oneness". This "homecoming" experience reveals a transpersonal sense of Self that is also transcultural or transcontextual. This view recognizes life as a process of which our individual Self's are a part. I take this approach notwithstanding Foucault's (1970) warning that

"the changes undergone by the Western self are not developmental changes brought on by an inner logic, the unfolding of a secret genetic code, or the peeling of layers of enlightenment. The self has undergone extreme, erratic, often discontinuous change because it is part of the larger sociohistorical fabric of its time. The self must function within a particular cultural pattern: matching, maintaining, and replicating it" (Cushman, 1990, p. 601).

I agree with this approach, but for clarity in use of terms I would use the word "ego" in place of "self" in the above reference.

"Self" is beyond "self". "self" is indicative of the influence of the contemporary context on the developing sense of individualness in an individual. The emphasis on influence of "social world" in the social constructivist view causes us to lose sight of the experiential reality that Self is the core of all experience and the core of Self is an eternal and fundamental aspect of the oneness. This study emphasizes transformation as a process of returning the center of Being to Self, while still acknowledging that the individual lives in a context which influences and is influenced by worldview and way-of-being. This is why I draw in the archetypal approach which defines Self as the container of all psychological experience, recognizing self as part of Self.

Transformation, ultimately, is becoming aware of one's essential unity within the whole of life. This involves intuiting, seeing, and integrating into consciousness that one's seeming individuality is really an inseparably interrelated part of the wholeness of one's Self and of Life, and that life-affirmation, unchanging and eternal, links all parts together. Imminent within each individual is the possibility that the Self can be experienced as a true "I" or a deep, meaningful, center of being and consciousness which remains distinct from everything associated with the separate, personal ego. That this center of Being is often experienced, somewhat paradoxically, as both "personal and transpersonal" is a point acknowledged in the very foundation of

archetypal psychology and is the ultimate paradox through which transforming individual's must pass.

The transpersonal Self goes beyond the personal, or existential self (as a separate, individualizing person), to include humanity, and Life itself. "Leaving the small "s" self means leaving the humdrum, everyday self that one often mistakes for one's true Self" (Moncrieff, 1989, p. 253). The "self" can be dominated by, and lost to, existential issues of isolation, meaninglessness, responsibility, and fear of death. This "self" is what Heidegger referred to when he discussed "forgetfulness of Being". More encompassing, the transpersonal Self reveals to our consciousness the interrelatedness, at the core of our being, with the whole of creation. Most existential thinkers acknowledges this, and Heidegger referred to this as "remembering of Being" (Yalom, 1980). We inevitably return to our egoic awareness (self), and concern with existential issues, but remain influenced in our way-of-being by the sense of Self in transpersonal as well as personal dimensions. This leaves us with a sense of sacredness, and radically transformed sense of who, what and how we are. The issue of meaninglessness becomes transformed to peace of mind and trust in a flow of life that is beyond one's own will and understanding. Eventually, feelings of meaninglessness diminish as a sense of Self, place and purpose in the whole of Life take new "form".

The existential-phenomenological and archetypal perspectives, while acknowledging the actuality of perspectivism and context, assist in focusing on the lived-experience of the individual. While the development of an approach characterized by these concerns is ultimately my intention in the study of transformation, the issue of perspectivism remains beyond the scope of the present study - except where absolutely a descriptive part of the structure of the lived-experience. Recognizing an important part of development of perspectivism within the individual, both Nietzsche and Jung emphasize the part of the transformational

process during which the individual comes to know Self as distinct from "social world" - and yet in relation to it.

4. Differentiating and Revaluation

As much as transformation is a natural progression (archetypal) and fundamental project (existential) leading toward a more whole and healthy Self, it is also a stadial process - consisting of progress and regress, flux and stagnation in alternating sequence. This is why often only when one glances back over a long stretch of the way can one notice the overall direction and consistency of change. A relevant question for this study then is, what are the obstacles we encounter on the transformative journey?

Both archetypal and existential psychologies posit that social conditioning tends to function in dialectic to the drive for transformation. Heidegger's concept of "authentic existence", in which the individual asserts Self, suggests the exception which occasionally raises itself above the levelling influence of the community (Sprigge, 1984). Collective values, when internalized, leave the individual caught in the limbo of internal conflict between the demands of the surrounding social structure and the aspirations of the transforming Self. The state of being at variance within oneself arises when possibilities for alternative ways of Being, with equal intensity, emerge to consciousness. In archetypal psychology, such "collisions of duties" (Jung, 1962; Jacobi, 1971) are considered landmarks on the way of transformation, indicating that Self is emerging. The word "collisions" presupposes a responsible and choice seeking Self that is increasingly differentiated from introjected dogma and mores. The works of Nietzsche, Jung and Heidegger were each a summons to take responsibility as a unique individual for moving "beyond the herd mentality" (Nietzsche, 1876) and summon up the "I" to authenticity (Heidegger, 1962), and reclaim one's own soul (Jung, 1962). What Jung referred to as "differentiation", Nietzsche earlier referred to as "the great separation", or more fully, the process of "revaluation of values".

Differentiation from the collective is a process wherein the individual perceives Self as a whole unit which supercedes the collectively formed ego. Ego has developed by a youthful willingness to comply and adapt to "thrownness", social conventions, affiliations and identifications with parents, teachers and/or spiritual leaders. However, one who remains identified with ego tends to live inauthentically, abandoning unique personal development and relying on the background of life experiences. Most crucially, the "super-ego", in its negative form of blind adherence to collective norms must be replaced as moral arbiter by the Self, which acts as an inner guide. It is no easy process to extract one's Self from the part one has played in the "social world". "Self" may be muddied by the persona and not be clearly evident and ego may resist as may "social world".

One must overcome inner obstacles of fear of social reprisal (Nietzsche, 1876), fear of death (Becker, 1973; Yalom, 1980), fear of fullness of life (Maslow, 1968), and basic human lassitudes (Nietzsche, 1876) - all of which are promoted by social mores. The individual eventually must become his/her own judge, evaluating possibilities from a set of values developed by Self.

The process of distinguishing Self from the collective occurs parallel with the realization of perspectivism, i.e., that values and life-meanings are not objective, universal or "given" either to the individual or the collective. "Revaluation of values" is Nietzsche's (1876) term for a process through which the individual distinguishes between values and life-meanings which are congruent with the unique Self as distinct from World (although still not separate from it) (Nietzsche, 1876; Plotnisky, 1987; Taylor, 1976; Valadier, 1985). Revaluation requires clear differentiation of "inner world" from the historical/biographical influence of "social world" and "physical world". This allows the dynamics of power between the three aspects of life-world to be adjusted toward a healthy balance.

"Differentiation from the collective" (the archetypal term) or "revaluation of values" (the existential term) is a Self-affirmative act through which one questions all introjected beliefs and values; exploring alternative worldviews and discovering personal values and life-meanings in the task of forming and re-forming one's own sense of Self. All values need to be re-evaluated and re-examined to re-define who one is "now", beyond social conditionings and given continual life experience.

Once begun re-valuation never really ceases. As Taylor (1976) writes:

> Evaluation is such that there is always room for re-evaluation...The question can always be posed: ought I to re-evaluate my most basic questions? Have I really understood what is essential?...Have I truly determined what I sense to be the highest modes of life?...In radical re-evaluations, the most basic terms, those in which other evaluations are carried on, are precisely what is in question (p. 296-7).

The fundamental structures of worldview and way-of-being are thoroughly examined for congruence with emergent sense of Self. This act is more than destructive; from a fresh and clear perspective one creates a new and affirmative view of life and living. In this sense "revaluation" involves a complex nexus of insights which both disintegrate and create a renewed sense of Self.

5. The Disintegration - Transition Period - Integration Spiral

The drive for transformation demands not only a movement toward a new formation of Self but also a movement from a previous one, with the new emerging from the old. One psychological form "dies" yet becomes the seed from which the next is born (Fingarette, 1963; Whitehead, 1969). Sartre (1963) wrote:

> Action, whatever it be, modifies that which is in the name of that which is not yet. Since it cannot be carried out without breaking up the old order, it is a permanent revolution. It demolishes in order to build and disassembles in order to reassemble (p. 24).

Discovering or creating one's Self thus involves destructive as well as constructive actions. In a "permanent revolution" one disassembles and reassembles to incorporate more of what consciousness knows of Self.

In this sense, transformation can be viewed as an ongoing series of "death-rebirth" experiences (occuring within one lifetime), such that an individual progresses around a spiral toward Self as consciously lived, with a sense of distinct indivisible unity or wholeness within oneself and within "world".

The archetypal image of a spiral as the model for this permanent revolution holds the individual as experiencing an ongoing process of disintegration and reintegration of internal structures - letting-go of one sense of Self while becoming free to expand into another. The loops of the spiral overlap, progressively rising out of and encompassing each previous form, surpassing it in its breadth and comprehension. As such, the process is not linear, but spiral, with increasing clarity on sense of Self. This spiral is the opposite of the "whirl" into inauthenticity of which Heidegger (1962) wrote.

Throughout this process of revaluation and redefinition one does develop a stable "sense of Self". Even when there may seem to be a radical gap between the former worldview and way-of-being and the new, there remains an essential continuity which functions to unify various dimensions and expressions of Self over time. The new Self accepts the previous form, and the consequences of its actions, as its "legitimate heritage" (Fingarette, 1963), yet intentionally moves onward into new horizons. Movement toward a new form includes the previous form within it. This provides the individual with an operational, unified identity throughout the ongoing processes of differentiation and internal change. Thus, it becomes possible to "know oneself" while ever and always transforming.

Integration is the unifying force which ensures that Self intentionally includes each of the emerging parts into consciousness such that a new, stronger, more

cohesive whole is formed - one both similar to and different from any prior form. Egoic structures which inhibit a full sense of Self are released. Also, previously integrated parts are reevaluated and their place in the new structure reexamined. And, eventually each new form of integration must submit to further transformation if development is to proceed, for revaluation is never complete.

As such, various moments (days/weeks/months) in the process are accompanied by considerable ego-anxiety. This anxiety is most intense during the "transitional periods" which occur between the actions of disintegration and reintegration. Such transitional periods vary in duration and intensity and are characterized by a sense of groundlessness, or disintegrated world-view. This feeling of inner disintegration is part of what inspires one to move forward on the death-rebirth spiral. That is, one actively seeks integration to reduce anxiety as well as to attain a sense of wholeness.

6. Ego's Leap of Faith

The angst or anxiety experienced during this period of groundlessness is an ego experience. In the archetypal model the ego is the center of the conscious personality. In natural individual development "the Self gives birth to the ego, contains and sustains it for some time, then calls it back to Itself again..." (Harding, 1965, p. 12). As the transformation process proceeds, images and attributes of Self are experienced as separate from and supraordinate to the ego. Ego eventually realizes that there is an autonomous inner directiveness, which is occasionally even antagonistic toward egoic desires and ambitions (Edinger, 1972).

Such an awareness may be experienced by ego as liberating, or alternatively, exceedingly burdensome and threatening (Henderson, 1985). At first, the Self seems strange and uncanny, and the prevailing ego (which until this point in one's life had been the focus of development) may resist emergence of the new ego-encompassing form. Ego naturally seeks homeostasis; while Self seeks transformation (Edinger,

1972). When ego resists, Self persists, often creating a great deal of inner conflict (Hillman, 1981). The basis of almost all psychological problems can be seen as ego's unsatisfactory relation to Self's urge for transformation (Von Franz, 1984). Krishnamurti (1954) also says that resistance to Self-knowledge creates conflict, which inhibits the transformation process. It was ego that effectively lead the individual to "successfully living a socialized existence" (Dabrowski, 1964) during "the first half of life" (Jung, 1969), and which must later step aside and allow something greater than itself to be in control.

Although in its attempts to resolve the inner conflict and anxiety ego may cognitively explore all manner of world views and ways-of-being it must, at some point, realize that transformation means letting-go rather than taking in. This "let-go" allows "enlargement of the psyche" (Jung, 1968) which occurs through integration of inner resources accessed by "turning within" (Jung, 1962) - a general shift from external directedness toward internal.

This maturation of inner attitudes continues throughout the remainder of one's life - as a progressive differentiation of ego and Self, and Self and World, evolves. Investment in ego becomes replaced by deeper guidelines of the Self, and dedication to external success is altered to include a concern for, and commitment to, evolution and incarnation of life-meaning and personally derived values.

With healthy acceptance of Self's transformative task ego's function expands to include mediation between conscious and unconscious (first personal then collective) parts of the whole. In this way ego, with its natural disposition for constancy, provides a sense of inner stability while incorporating the newness offered by the transformation.

For the person undergoing the transformation experience ego's submission to Self's transformative intentions requires a leap of faith. One must relinquish identification with ego and allow Self to manifest. It is as if ego must "die" for the

individual to be "reborn" as Self (Jung, 1969). The eventual incarnation of Self cannot be known by the ego in advance. Relinquishing ego power and trusting the Self to bring together a more highly evolved form requires considerable ego-strength.

As the ego contacts the Self the individual comes to realize World is ever present in the structures of Self. Thus, while differentiation is an essential task it is impossible, in the end, to delineate clear distinctions between Self and World. This means that as ego progresses toward greater harmony with Self one simultaneously becomes conscious of deeper, broader involvement with World. A well developed ego with a sense of "perspectivism", and appreciation of the individual's "legitimate heritage" is a precursor to successful transformation. A weak ego cannot provide a solid base from which to trustingly submit to the higher aspirations of Self. Instead, a weak ego continues to struggle to build ego stability, thereby inhibiting the transformation process. As ego lets go of its hold, Self reveals itself more. Through this process the dichotomy between outer and inner reality is replaced by a sense of wholistic interrelatedness; ego and Self are no longer separate. The boundary between inner and outer worlds becomes less concrete and the various dimensions of Self become less discrete. It is as though the original unconscious wholeness and oneness with which one began life can now be recovered within consciousness.

It is this wholeness to which we return through transformation - in the outcome ego is consciously held within the Self, and the collective is held within Nature/Life/God - in the broadest, transpersonal sense of Self. From this new base one's life-meaning becomes Self-defined.

Life-meaning becomes an issue in our contemporary context which does not offer a solid ground within the collective from which the ego can address the questions of life-meaning. This fact is further explored by Jung and contemporary archetypal psychologies, as well as scholars related through cultural symbology (e.g. Campbell, 1982; Henderson, 1985; Hillman, 1981; Woodman, 1985) whose intent is to address

further the process of culture in producing or maintaining a cohesive symbolic structure through which to project meaning in life. Archetypal psychologists suggest ego simply needs to become free to enable the revealing of a new norm of the meaning that is already and always there. The universe is not indifferent, it is we who are too ego-bound to perceive the inherent meaning in our own lives and Life itself.

Existential-phenomenological psychology also notes the atheistic premise of modern secular society where the individual is posited as facing the task of meaning-making, without relying upon an external source of influence or culturally sanctioned ideology that satisfies the questions of life-meaning (May, 1980; Yalom, 1980). They posit a situation wherein without collective support the individual is left with some freedom and much responsibility for creating life-meanings. Further, this must be done within the confines of the individual's own thought processes, most of which are limited by the "averageness" imposed by society in which they are immersed, a society which offers a superficial definition of meaningfulness. A valuable phenomenological question then becomes: What is it like for the individual to face the task of meaning-making without a cohesive collective ideology? This becomes a way of addressing the lived-experiences of the co-researchers in this study.

Alternatively, archetypal psychology offers a model oriented around exploring the process of how we discover what is already there in a transpersonal sense of our existence. This view posits an "archetypal unconscious" which is the fundamental psychic resource of the human mind per se, regardless of race, time, culture, etc. This archetypal pool is available to all individuals; within it is contained personal and transpersonal life-meaning. Even without a current collective system of meaning-making the individual has access to the underlying meaning of human life as evolved throughout history. They emphasize the meaning system which is beyond the cognitive or rationally understandable conceptualizations passed along through

existential thrownness and perspectivistic historicity. The challenge for the individual is then to access this transpersonal realm and realize it in a personal way.

Approaching the archetypal view, Heidegger transcended the cognitive limitations of most existentialists with his discourses on "Care" which lead us to believe that an outcome of humans who freely and responsibly create meaning is meaningful activity in and of itself. Buber's (1970) work on I-Thou reciprocity of Being is a commonly cited concept in contemporary existentialism (Kaufman, 1976; Yalom, 1980) which approaches the archetypal attitude of Self encountering and integrating experiences of sacredness which acknowledge the meaningfulness of life in and of itself - of "Life" as worthy of being lived through Self as fully as possible and equally of the "intrinsic" value of each, and every, being.

Both approaches agree that it is healthy and necessary to immerse oneself fully in the stream of life for in this way meaning becomes understood and lived. The archetypal view says we are drawn into the process, often beyond will and choice. The existential-phenomenological perspective states that the meaning of Being emerges as a question whether we like it or not but that we always are free to resolve to authentically immerse ourselves into the questioning.

I would agree that inherent in the potential of Being is the discovery of meaning, that this search itself makes life meaningful, and we are free to choose our involvement. Taking on the challenge of discovering life-meaning within this Life, which is meaningful in and of itself, is part of actively participating in the transformation process. Because we co-constitute our world, we are not ultimately alone in this task, even though, during transition periods especially, it may feel that way and even though life-meaning must always be brought to consciousness and lived by us as individuals. We must not stay enclosed within this individual-ness but must proceed to find others on "the way" because life as wholly lived is essentially dialogical. Both solitude and like-mindedness must be explored. Like-mindedness

helps us feel grounded in World, and solitude helps us feel the sense of sacredness which grounds us in "life-meaning" and inspires us to participate in the "seeking" process.

"Like-mindedness" does not mean a surrender to being "one like many" or the ego based attitude of "subjecticism" (Heidegger, 1962). When one fails to leap beyond egoic structures "the sense of the sacredness of things... is lost" (Palmer, 1969, p. 145). Ego, then, simply thirsts for more power which is expressed through technological mastery over all dimensions of the life-world in order to restructure it for ego's purposes. Heidegger and many others have suggested that rather than fall into the subjecticism of the common man we must return to the "mystery" in order to arrive at a sense of meaningfulness.

7.Sense of Sacredness

Awareness of meaningfulness is intimately related to a "sense of sacredness" such that all that is living, including Self, is valued in and of itself. "Through the experience of the sacred, the human mind grasps the difference between that which realizes itself as real, powerful, rich, and meaningful, and that which does not" (Eliade, 1969, pg i). Archetypal psychology refers to this as "encounter with the numinous". An encounter with the numinous denotes being or relating to the divine; divine refers to that which is of supreme worth, experiencing religious or spiritual emotions, engaging with the mysterious or awe-inspiring qualities of life. One experiences feelings of reverence and wonder for Life which manifest as an attitude of profound respect. In the overall transformation process the fundamental element of this evolving sense of sacredness works parallel with development of Self-knowledge to help the individual find an inner power that brings with it the "renewal of life, a creative elan vital, a new spiritual orientation by means of which everything becomes full of life and enterprise" (Von Franz, 1984, p 209). Krishnamurti (1954) also wrote that "Self-knowledge is the beginning of transformation or regeneration" (p.43).

8.Incarnating Life-Meaning as Religiousness

In mutually defining fashion the word "religion" denotes "the experience of the sacred" (Eliade, 1969) and sense of sacredness leads to a way-of-being that manifests feelings of reverence, wonder, and respect for life. Eliade (a theologian) also suggested that capacity for sacredness or religiousness is an inherent structure of consciousness. In existential-phenomenological terms this means that experience of the sacred discloses the horizon of Being with new possibilities for personal life-meaning and the meaning of Life in a more transpersonal sense.

Through utilizing an existential-phenomenological view we see that an essential aspect of the transformation process is for Self to decipher that which is meaningful and that which is not: this revaluation culminates in becoming committed to affirming those sacred qualities of life through one's own way-of-Being. This being in harmony with the "sacredness of Life", which occurs through integration of Self with the transpersonal, brings spiritual renewal or rebirth.

The ordinariness and mundane quality of our everyday lives seems insubstantial in relation to catalytic life-experiences that provoke our transformational process. Our psyche demands something deeper, more meaning-full until, finally, the question of "who am I" becomes a deeply religious search, that can only find its completion in a religion that is Self-discovered.

Basing one's life in a "sense of sacredness", and harmonizing one's way-of-being with life in this way is what William James referred to as "conversion", meaning quite literally, a "turning around". To be "converted" is to be regenerated, to receive grace, to experience godliness. This portrays the process of being reborn into a consciously religious dimension of life, grounded in a sense of the sacred. The intention of "conversion" is synonymous with many phrases which denote the process, gradual or sudden, by which a person feeling divided, inauthentic, insignificant, and

meaningless becomes "unified" in the sense of approaching integrated authenticity, significance and meaningfulness.

In exploring the insights of archetypal and existential-phenomenological philosophers and psychologists in order to develop my own conceptual frame for understanding the process of transformation I always kept in mind, as a way of discriminating what was useful to me or not, Nietzsche's image that "only that which is written in blood will speak to me". In other words, no one will deeply influence another "unless we feel he too has known these troubled depths from which religion sprang" (Barrett, 1978, p. 296). I found Nietzsche, Jung and Heidegger to be very influential in my understanding of the lived-experience of transformation. Whether they would be considered "religious" or not is minimal to the point. In the same way, the outcome of the transformation process in terms of whether one becomes "religious" or rejects conventional belief systems is not the point, one must nevertheless explore the questions and arrive at a Self-defined understanding of religiousness.

In sum, the result of undergoing the transformative process is the birth of a new worldview of Self and Life. A new way-of-being is founded upon an increasingly mature sense of Self - including Self in the social world and Self in the physical world.

In an archetypal perspective, as with the contemporary existential position, the transformation process must proceed toward meaningful action in the world. The details of self-knowledge must be "transformed into your individual tasks and duties as soon as they begin to become conscious" (Jaffe, 1978, pg 73). Such enactment of the new religious attitude satisfies the individual quest of meaningfully incarnating Self in the time and place to which one has been thrown by Life.

Thus, each part of the transformation process (a turn on the death-rebirth spiral) is incomplete until one arrives at a new sense of Self that wants to be lived in the world. From within an existential-phenomenological psychology transformation is

seen as a process of choosing to affirm one's fullest potential. In effect, there is no ultimate goal and transformation is ever incomplete - remaining an ideal concept. Transformation is not seen as a means to an ultimate end, rather, the process is self-justifying: The journey is the destination; to transform is to "be underway" (in the Heideggerian, 1962, sense of ex-isting). This is similar to the archetypal model which defines Self as infinite, limitless, boundless, and as such, never fully realized. Self must be formed anew and lived meaningfully as one's life proceeds.

Part of the transformation process, then, is becoming increasingly mindful of all dimensions of one's life in their dialectical relationship to non-being. Given that we are always "in process" there is always the potential for new aspects of Self to emerge and old aspects of Self to fall into non-being. Self strives to be realized through consciously choosing from the ground of Being with integrity, according to sense of Self as it changes through space and time. The term "Self-realization" is a modern reformulation of an ancient concept explicitly expressed as early as Aristotle whose system of teleological causation postulated that the proper end or aim of each being is to come to fruition and to realize its own Being. Both models continue with this premise that a source of personal meaning is found in striving to actualize one Self, in the bringing to life and integration of discovered parts of Self.

In the existential model individuality, worth, and dignity are not given to us by nature but assigned to us as an opportunity or task - an attitude made clear by Nietzsche (1888) and adopted by contemporary existentialists (e.g. Yalom, 1980). Post Jungians (eg. Lockhart, 1987) see an ethical responsibility to transforming Self as similar to the existential concept of responsibility for living according to one's highest possibility. In the existential model, this recognition promotes an ethic of Self-realization with attendants of discipline and overcoming the collectively formed ego as part of intentionally emerging beyond an old form toward a new. Because Being includes the possibility of perpetually increasing one's range of consciousness and

broadening the horizon of potential, consciousness of this potential is lived as a constant demand on one's immediate humanness. The maturing individual develops the capacity to re-evaluate and re-define Self and life-meaning ongoingly, as revealed through living - in harmony with the sense of Self as a process.

The main difference between these two approaches is whether transformation is a process of choosing or discovering life-meaning. In the existential position one forms Self by choosing from a broad horizon of potential for Being and commits oneself to living fully by one's choices. In the archetypal model Self continually offers itself to be discovered by consciousness. One must strive to be receptive of the parts of Self as they emerge and actively participate in bringing them to life within the world. My perception of my own experience is that I change according to and in harmony with a direct discovery of something fundamentally true about my individual and human Being. I then choose my way-of-being to most fully manifest this discovered truth and must continually commit myself to this path as discovered and chosen, remaining open to new possibilities, images and insights of my Self (in both the personal and transpersonal sense) as they emerge. Henceforth, I use the word "form" in this study to indicate this synthesis of the discovery/choice dialectic between archetypal and existential-phenomenological views. The ongoing trans-form-ation is a process of choosing a way-of-being which manifests Self-discovery. This is different from "creating" oneself to be congruent with concepts, ideas or images which one encounters in the world or through cognitive explorations.

The authentic Self is offered to consciousness for discovery first through intuition. Insight then develops as one intentionally examines the content. This allows for full disclosure of the content within the structure of consciousness. Once fully "discovered" in this way, Self (as the whole that is greater than the sum of each of these parts) must be further recognized as brought into action and contained within the "context" of "collective", "world", or "life". In this way, Self takes "form". Self-

knowledge then becomes expanded through being-in-the-world, connecting with the transpersonal, as well as distinguishing oneself from the collective. And because of co-constitutionality as a premise for Being, transformation of "World" then becomes possible.

E. Justification For This Study

The question "what is the lived-experience of transformation" then seems to be the basis of understanding shifts in collective worldviews. The "process of transformation" is a way of viewing human psychological development in its most global, comprehensive and culminative as well as personal perspectives. Many thinkers believe that change in collective ways-of-being commences with individuals who lead, model, and inspire others (Jung, 1969; Krishnamurti, 1973; Leanord, 1981; Nietzsche, 1876; Yalom, 1980). Insight into the transformation of the human individual is the premise for understanding the collective transformation process. As such the present study will be limited in scope to this fundamental arena.

As I begin to explore the question of psychological transformation I see that this is both an intra- and inter-personal process. This conceptualization renders interpretations essential: in making meaning of individual experience and communicating it we can learn much from understanding the experience of others. Indeed, the work of predecessors can serve as solid foundation for those next on the quest for sense of Self. We must remember, however, that an understanding of overall process does not define the content.

Therefore, while many individuals experience transformation, the nature of this experience for each person remains unique. Even so, "humanity" is expanded in breadth and depth by the transformation of many individuals who meet to bring to life the whole horizon of human potentiality in complimentary and mutually affirmative fashion. The infinite variability and completeness of humanity is approached with each

individual finding out what one "deeply loves to do in life" (Krishnamurti, 1973) - a discovery which is considerably different for each person.

In my own search I was drawn to existential-phenomenological and archetypal psychological literature. Each are somewhat effective in illuminating the understanding of transformation and both value Self and Life affirmative worldviews and ways-of-being - a fundamental presupposition of this writer.

Both archetypal and existential psychologists argue that at present our society offers no cohesive collective system through which to experience personal or social transformation. This may be a necessary and positive fact of our current era for as a culture we are in transition. While there is considerable incentive and opportunity for the individual to expand Self-knowledge, and to behaviorally advance the limits of socially prescribed acceptability toward Self and Life affirmation, neither specific proscriptive nor inspirational cohesive collective containment for this transformation exists. This means that we must intensify our search for new individual and collective ways-of-being that are beyond the presently pervasive conflicts within ourselves, with others, and with the natural world. Although we take as a starting point our being-in-the-world it remains to be seen whether we can find a way to be at "home" in the world and whether our way-of-being becomes one of "home-making".

My approach to transformation, which utilizes the existential-phenomenological and archetypal psychologies, would also agree with a social constructivist position which maintains that the contemporary individual "experiences a significant absence of community, tradition, and shared meaning...(this manifests) as a lack of personal conviction and worth, and it embodies the absences as a chronic, undifferentiated emotional hunger" (Cushman, 1990, p. 600). In my approach, it is this hunger which initially inspires the individual toward "seeking" an authentic sense of Self, that is, to willingly commence on the path to Self-transformation. Heidegger

would say it takes a resolve to listen to the call of conscience as a response to guilt which discloses this "dread" or "emotional hunger".

While literature exists about transformation - especially from existential-phenomenological and archetypal psychologies - there remains very little descriptive research explicating what it is "like" to live this experience or how to facilitate it. This work will contribute a deeper revealing of structure and form than previous models offer. Although the archetypal and existential-phenomenological psychologies to which I refer point to some directions they do not discuss the transformation of the inner psychological structures and forms as I discuss them in this work. Further to the descriptive revelation of specific dimensions of the experience, as revealed by the data, I have formed a model of transformation that encompasses both "radical" and "daily" processes of "death-rebirth" psychological structure and form. This was the task of this study and I used a phenomenological research method to assist me in attaining this goal.

F. Methodological Approach To The Study of Transformation

The question addressed in this work thus far stated and defined is: "what is the lived-experience of the process of psychological transformation?" The purpose of this study is to clearly delineate the transformation process of ordinary individuals who proceed to help inspire change of worldview and way-of-being within the collective. Dialogal research has been indicated as the appropriate approach by the existential-phenomenological and archetypal psychologists who have examined the question of psychological transformation and who have provided a conceptual basis from which to build this study. These psychologists have examined this question with phenomenological attitudes.

Chapter two will involve a philosophical discussion of the phenomenological method as well as an indication of the specific procedural outline as evolved in this study.

When I began to explore phenomenology and hermeneutics I read again and again that the method should evolve from the question. An effective method should both answer the question by clarifying the experience, and raise further questions. The method used in this study will help the researcher identify patterns, themes and structures which emerge from the data and will assist interpretations of the internal experiences of a person experiencing the process of psychological transformation.

G. Overview Of This Study

In this research project I began by posing the particular question: What is the lived-experience of the process of psychological transformation? I will continue in chapter two to orient the reader toward my examination of this question by explicating my presuppositions and methodology selected as most appropriate in exploring the process of psychological transformation.

From this base I will proceed to chapter three where I inquire: What structures of the process of psychological transformation are revealed in an analysis of reflective descriptions of people who have experienced it? In other words, what is it really like to live this experience? What does it mean for the individual who is living this experience?

Chapter three will provide a presentation and discussion of the described lived-experience of three North American adults who have experienced their unique forms of transformation and were willing and able to co-investigate this process. Each co-researcher's description of lived-experience underwent four levels of analysis; this step-by-step process is detailed in the appendices.

I will conclude the data analysis in Chapter Four with a thematic synthesis from a combination of the three individual experiences. From this base, a general

statement and discussion of themes and issues of the lived-experience of transformation will be offered.

Chapter Five will involve a final distillation of the understanding of the lived-experience of transformation gained from this study. Suggestions for possible application of these findings for counsellors and educators and ideas for further research will be offered. Through forming this chapter I will complete my description of the transformation process. In effect, I have been in dialogue with the data for six years, interpreting it and forming questions in order to further understand the lived-experiences of the co-researchers. To do this I "appropriate" meaning by considering the data in light of my own experience, the literature, life-experience as revealed through conversations with friends, colleagues, and clients. In these ways I formed, reformed, and reformed yet again my understanding of the data. Organization of the data as presented in Chapters Three and Four, Tables 1 - 13, reflect the outcome of this process. The various phases and influences are to be recognized as integrated within the final distillation.

CHAPTER TWO METHODOLOGY

A. Introduction

The question posed in this study is "What is the meaning of the lived-experience of Psychological Transformation?".

A major challenge for the researcher in this area is that transformation is experienced in the internal realms of the psyche and the nature of the change of internal structures may be difficult to capture. Carl Jung, who was trained in utilizing rigorous scientific method, made the following observation after years of multi-perspective scientific investigations of transformation:

> Rebirth is not a process that we can in any way observe. We can neither measure nor weigh nor photograph it. It is entirely beyond sense perceptions. We have to do here with a ... reality, which is transmitted to us only indirectly through personal statements (1964, p. 116).

In searching for a method which could make the most of personal statements I was drawn to phenomenology, which aims for a deeper understanding of the what and how of life-experience based on personal descriptions of a given phenomenon. Phenomenology is a rigorous and systematic attempt to form a description of a given experience while being faithful to the experience as it is in the living of it (Colaizzi 1973; Giorgi, 1970, 1988). Using phenomenological method one must start from the primordial grounds of the evidence, and especially from oneself as the center of philosophical exploration.

Phenomenology offers an unfolding dynamic with each thematic element contributing to the development of a synthesized whole. The stated aim is to enrich the understanding of an experience by describing the various parts and the relationships among them (Polkinghorne, 1983). The purpose of phenomenological

research is to increase our understanding of human nature in order to facilitate becoming more fully who we are (Van Manen, 1984). In our theory of transformation we see that Self strives to explicate the parts of a whole and the interrelationships of the parts in the process of becoming more conscious of who "Self" is so that Self can be more fully lived.

The fundamental goal of phenomenology is to relay the lived-meaning of an experience. That is, while we can objectively observe our subjective experience, we cannot remove the aspect of subjectivity from that experience or from our reflections upon it; phenomenology is based on this premise. Sense of Self is to be discovered through the subjectivity of living; it is not something which can be objectified. However, a phenomenological approach is not solely subjective, rather it is a middle ground between objective and subjective perspectives on a lived-experience. This allows focus on the meaning as experienced by the subject instead of just describing behavior. In this way, phenomenology maintains the critical distinction between what presents itself as part of a person's awareness and what might exist as a reality "outside" of our experience (Polkinghorne, 1989). Neither is sense of Self static once obtained; a qualitative method is required to examine what can only be a process of defining and redefining one's sense of Self.

What I want to arrive at through this study is a qualitative description of "what it is like to experience this process". There is inherently great difficulty in coming to understand transformation as a process whereby one arrives at a way-of-being that is subjectively felt to be meaningful with integrity to Self. However, although the lived-experience is necessarily somewhat different for everyone there are universal characteristics which can be distinguished. A phenomenological method reveals the themes of the experience which define the transformation process of each individual.

In examining the initial meaning of the experience of transformation I found myself exploring the nature of my own experience. As I proceeded to define, describe,

redefine, and further describe my own experiences of what I eventually referred to as "transformation" I would periodically have opportunities for conversation with others about the nature of their experiences. The concluding comments of such conversations were often to the effect that our interaction had also furthered their own sense of Self. This is one of the outcomes of dialogal phenomenological research methods.

Phenomenology is thus a most appropriate method of studying the process of Psychological Transformation - almost as if it is a method evolved by "Self" to study its own processes and the use of the method aids in making conscious the transformational goals of Self.

B. Summary of Phenomenological Research

The task of psychological research is to lead to the understanding of human existence by providing knowledge of the structures that are implicit in the lived-experience, out of which we make meaning of our lives. The task or orientation of phenomenological researcher can be summarized as follows (Aanstoos, 1983; Colaizzi, 1973; Giorgi, 1985, 1987; Osborne, 1990; Polkinghorne, 1983, 1986, 1989; Wertz, 1983, 1984, 1986, 1987):

1. focus on the subjective lived-experience of the phenomenon as meaningfully perceived by the individual.

2. focus on lived-experience as described in natural language, i.e., data are "mundane" or "naive" descriptions of actually lived-experience.

3. emphasize life as experienced prior to reflection.

4. observe or participate in the phenomenon.

5. use reflection to focus on the meaning of the experience to the one who lived it while keeping statements of meaning grounded in descriptions of lived-experience.

6. accept the premise of co-constituted world and the consensual nature of experiences of shared meaning.

7. have a process orientation, considering the dynamic nature of existence.

8. attempt to study whatever is being investigated as a whole.

9. use research procedures that are flexible, exploratory, inductive and discovery oriented; the question need not be designed around the method, nor limited to the utility of the method; the method should evolve as the best means of answering the question.

10. use research procedures that allow the researcher to change or add to the types and sources of data gathered as the study progresses.

11. discern the bare structures of the experience without fitting it into personal beliefs and ideologies, begins by bracketing pre-understanding of the topic so the raw description can be approached freshly.

12. use the descriptions to identify patterns, themes and structures of the phenomenon under study while seeking to gain a thorough, rich, and deep understanding of the topic under investigation. In this way the researcher can grasp the common elements that constitute the experience and make it what it is.

13. recognize that the concrete world of each individual contains many variations in potential ways-of-being; as such, uniformity is not sought in the meanings made of the descriptions of real life, rather, "essences" or invariants that hold the descriptions and meanings together are formed; essence is the fundamental nature of the experience; still it is perspectivistic and presupposes a multiplicity.

14. consider the intuitive statement to be a valid source of understanding; the researcher sits with the description in order to allow imminent structures and meanings to reveal themselves.

15. form concluding structural descriptions which make explicit the essence of the phenomenon by specifying its instrinsic coherence.

16. consider validity as the results being representative of a true or full picture of what the researcher is attempting to investigate.

C. Phenomenology as A Research Method

1. Validity

Validity is an important consideration in all research. In phenomenological research validity refers to the issue of researcher bias, and to whether the researcher's descriptions closely reflect the truth of the subject's lived-experience of the phenomenon (Wertz, 1984).

Researcher bias can be reduced several ways. First, the researcher addresses and makes conscious any preconceptions regarding the phenomenon prior to proceeding with analysis of the protocols. Also, interviewing techniques such as those described by Becker (1986) and Kvale (1987) help facilitate self-disclosure of co-researchers without influence by the researcher. The researcher can further validate results by referring the final statement of themes back to the original descriptions to check for interpretive accuracy. The process is thus dynamic and dialogal between the researcher and the protocols. In the dialogal reflective approach the researcher additionally remains in dialogue with the co-researchers themselves in extracting the thematic structures of the experience. The final test of validity becomes evident in a concluding dialogue, that is, whether the co-researchers find their own experience reflected sensitively and accurately in the final thematic descriptions.

The meanings arrived at must always remain closely connected with the protocols. The researcher abstracts from what is given in the original descriptions, and at the same time, stays with it. The essential structures of the phenomenon which arise from the researcher's intuitive skills must be faithful reflections of the phenomenon to which the protocols refer.

These criteria for validity... demand veridical reference to every actual subject, every bit of actual data, and in the case of general assertions, every possible (not merely probable) manifestation of the phenomenon included in the specified scope of the

formulation (Wertz, 1984, pg 45).

Validity implies that the researcher describes what is inherent in the lived-experience of the phenomenon. At a practical level, validation of the results in phenomenological studies is determined by a combination of the quality of rapport and the depth of ongoing dialogue between researcher and co-researchers.

Validity is achieved by relating the identification of the constituents and variations of the phenomenon to reflective analyses of the life-world situation. The success (validity) of the question put to co-researchers depends upon the extent to which they tap the co-researcher's experiences apart from their theoretical knowledge of the topic (Colaizzi, 1978).

2. Reliability

The task of the researcher is met in allowing the world of the co-researcher to unfold itself from within the descriptions, and describing the phenomenon as it exists for the participant (Giorgi, 1970). Phenomenological research does not strive to be reliable in the traditional sense, that is, replicable. Rather the concern is about truly revealing the fundamental nature - or essence - of the phenomenon. In phenomenological research, if bias is minimized, then replication should yield results that are similar, but not necessarily the same. The conclusion should be a comprehensive, meaningful contextual description of human experience.

3. Generalizability

Phenomenological research does not involve random sampling of a general or specific population, hence, results are not generalizable in the statistical sense of the term. Instead, one considers the results to be generally shared for people with the potential for the phenomenon under study. Because the experience is not numerically quantified, it is the quality of descriptive detail which is unique to the individual that is the basis of context specific statements made about the phenomenon. Intersubjective agreement becomes an important avenue not only for enriching and adding to the

results of an investigation, but also for communicating and expanding possibilities for generalization. If one has dealt appropriately with potential biases, then the researcher may consider the results generalizable to the extent that the explicated themes are generally shared by other people who claim the "same" experience.

D. Bracketing Presuppositions

The initial step in conducting phenomenological research is bracketing wherein one carefully delineates presuppositions (Giorgi, 1970, 1988; Wertz,1987; Colaizzi, 1973; Polkinghorne, 1986). The researcher is the one who formulates the research questions, collects and transcribes data, and writes interpretations; therefore his/her personal involvement in the research is inevitable and unavoidable. The orientation of the researcher influences decisions concerning how the experience will be methodologically investigated and what aspects of the content will be selected for investigation. "Bracketing is a process of articulating the researcher's presuppositions and biases through a process of rigorous self-reflection so that those who read reports of the research will be able to take the frame of reference of the researcher into account"(Osborne, 1990, pg 11).

Paradoxically, by bringing to consciousness and explicating one's own perceptions and understandings of the phenomenon, the researcher is then free and naively receptive to the lived-experience of the other, yet prepared and knowledgeable. Personal life experience of the researcher as well as understandings and insights gleaned from the literature form a frame through which the phenomenon is approached. This frame must be clearly explicated prior to engaging with the data. In this way, the researcher can relinquish these foreunderstandings and be less likely to project and impose them upon the co-researchers (Becker, 1986; Polkinghorne, 1983).

Prior to proceeding with explication of the protocol gathering and analysis processes, it is appropriate to provide the reader with my own perspective regarding this project. It is no accident that I have chosen to investigate this subject. It is

necessarily a phenomenon of which I already have, as well as formal study, "a lived understanding" (Titelman, 1979). In this sense, I am a participant in my own study. As such I must bring my preconceptions to awareness and then attempt to suspend or "bracket" these from my interactions with the descriptions such that what is in the protocols is revealed.

This part of the bracketing was completed in Chapter One as an extensive definition of "transformation". Now I will briefly summarize my process of exploring the question of transformation.

When I began a meditative retrieval of my presuppositions I was met with my personal history, influenced by particular people, places and events. I formed descriptions of eras and patterns and the overall nature of my own process of transformation. The personal meanings that I have assigned to these memories have evolved through an ongoing reflective process. These presuppositions link with the literature to form the perceptual/cognitive interpretive frame for my research. Thus I, as researcher, introduce my self-search and my thoughts and feelings as part of the methodology. I will summarize the history of my interest in this topic prior to compiling and analyzing the descriptions of this experience offered by participants in this research. This statement is in Appendix II.

During the course of developing this dissertation I systematically explored my presuppositions about the transformational process from an academic perspective also. I moved through explorations of existentialism, transpersonal and metaphysical psychologies, philosophy, New Age pop psychology, Nietzschean aphorisms and metaphors, and Jungian dream work, imagery, and symbolism as approaches to the transformational process of the psyche. I actively participated in numerous contemporary personal growth schools of thought, and experimented with various forms of meditation, dieting, fasting, musical instruments and painting techniques. Interspersed among all of this have been many periods of solitude balanced with

conversations with fellow self-explorers. It was in this attitude of conversation and general understanding of the process that I approached the co-researchers.

The outcome of all of the above was summarized very briefly in Chapter One to offer the reader a sense of my interaction with the literature as it has evolved with my interaction with the data. It was during the early stages of this six year academic/experiential exploration era that I met and interviewed the co-researchers. It is at the latter end of this six years that I reconnect with the data to make meaning of the descriptions and insights into their processes of transformation.

F. Data Gathering

1. Co-Researchers: The Dialogal Relationship

The success of phenomenological research in rendering an accurate portrayal depends upon the extent to which the researcher evokes thorough descriptions of experiences from the participants. The final expression must exceed theoretical knowledge and detail the living of the experience. In this way the researcher successfully responds to the query, "What is it like to live this experience?"

The nature of our co-constitutionality makes possible the understanding of what an experience is like for another; it provides an entry point for reflective thought with regard to our shared existence, and allows a dialogal relationship between self and world (Colaizzi, 1973; Keen, 1975). The phenomenological researcher utilizes this dialogal relationship to make conscious the life of Self in the World.

Dialogical research dispenses with the term "subjects", and uses the term "co-researchers" (Polkinghorne, 1981). In terms of a research method, data gathering entails contacting co-researchers as persons, meeting them beneath and beyond the surface structures of intellectual and theoretical presuppositions, and being dialogically conversant with them (Carson, 1986). In an ongoing relationship context of self-revealing, the researcher penetrates the deeper layers of the co-researchers' personal descriptions of lived-experience.

Data gathering must take place in a context of trust in order for co-researchers to explore and disclose their experiences. What is pre-reflective to the person revealing such experience is an often incompletely examined horizon, the sharing of which may leave one feeling vulnerable. Continued discussion of thoughts, feelings and actions must occur for the researcher as well as the co-researchers. In such dialogue, people continually explicate dimensions of their lived-experience thus increasing their awareness of new dimensions of their experiencing selves.

A relationship must be built which permits shared scrutiny of the co-researcher's lived-experience of a given phenomenon. First and foremost are the value of respect and attention to the person "as is" on the part of the researcher. The complete richness of a person and his/her verbalized experiences can be contacted only when the researcher is fully present to the person and the intuitive understanding of that person's experience.

Using a dialogal approach a researcher will reveal his/her personal perspective during the dialogal process while adopting a respectful attitude for the other's response. Alternative points of view are considered in discussions of the data; the aim is not consensus but broadened horizons. Self-disclosure on the part of the researcher does not necessarily influence the other; rather, through developing dialogal rapport both are free to disclose and discuss their own views (Becker, 1986; Kvale, 1983).

Thus, the researcher cannot be bound to technique, or "the spirit of phenomenology" is lost (Giorgi, 1988). In technique, subjectivity is confined to a do-able practice; in praxis, the person is dominant. Technique should not have priority over the quality personal contact or the intuition of the researcher.

The second requirement for a trusting relationship is that the researcher be nonevaluative and without an agenda for what is revealed in the conversations. Many people naturally and wisely remain guarded unless self-disclosure is experienced as

being received and understood as a valid expression of one's lived experience, in and of itself.

In the same way that the existentially oriented therapist facilitates the clarification of "what is", the challenge to the phenomenological researcher is to facilitate a clear description of the lived-experience. It is no surprize that therapy seen from the phenomenological perspective, is, in practice, a re-searching of the lived-experience. Binswanger, Boss, Perls, Frankl, Laing, and other contemporary existential-phenomenological therapists (Price, 1985; Stewart-Price, 1985; Heider, 1984, 1986; Yalom, 1980) have developed a sound philosophy and method for this approach. For both research and therapy the psychological insight which results is based on the quality of the livedness of the descriptive base.

"Genuine human research, into any phenomenon whatsoever, by seriously including the trusting dialogal approach, passes beyond research in its limited sense and occasions existential insight" (Colaizzi, 1973, p. 69).

Using a phenomenological method, the researcher becomes a witness for the expression of the existential insight of the other. The dialogal relationship reveals the subjective meaning of the lived-experience. If truth is transformative (Krishnamurti, 1954) then to research the lived-experience in this way is to transform. When fully living an experience and reflecting upon it, a person is transformed.

2. Selection of Co-Researchers

The criteria for selecting participants is an important concern in any kind of scientific research. In the phenomenological method, the selection of co-researchers is determined by the availability of people capable of communicating in-depth, reflective explications of their own experience, and a willingness to participate in the inner search required to obtain phenomenological descriptions (Wertz, 1983; Polkinghorne, 1983; Giorgi, 1970). As Harding (1975) stated, "the search ... involves the investment of a great deal of energy and attention directed to one's own psyche" (p.

21). The co-researcher's experiences are primary in guiding the study and in assigning meaning to the phenomenon under investigation. Each person "must be ready to articulate and amplify whatever meaning (s)he finds and make what sense (s)he can of events" (Harding, 1975, p. 204).

Some phenomenological methodologists encourage researchers to strive for subject homogeneity (eg. age, sex, SES, education, etc). The intention here is to assure that protocols obtained from such a group will provide the researcher with a deeper understanding of the structure of the experience for a specific group of people (Becker, 1986). Other methodologists (eg. Alapack, 1984; Aanstoos, 1983; Wertz, 1984) suggest that contrasts among subjects are more helpful in expanding understanding of the experience being examined.

In the present study the three co-researchers could be considered somewhat homogeneous. All were in their mid to late 30s at the time of the conversations; all had advanced degrees and many years of experience practicing their professions; all were in the upper middle class income bracket at the onset of their transformational process; all experienced "shocks" as catalysts for their transformation.

I selected the participants for this study on the basis of their willingness to discuss their own inner experiences, their ability to do so, and according to how we "connected" in the first two days of the workshop (given that data gathering began on day three). They also represent, as my own experience has led me to believe, a broad range of variations in both the descriptive content and the kind of people undergoing such life-experiences.

Two males and one female participated in this research. D was a 38 year old woman with a practice in clinical psychology. F was a 38 year old lawyer. H was a 34 year old medical doctor. At the time of the dialogues, all three had experienced their own versions of psychological transformation and were again functioning in their professional capacity in the world.

The three co-researchers were selected from a group of twenty-two participants in a month long intensive group practicum for people interested in existential psychotherapy. This was a self-reflective workshop for people seeking facilitation for their transformational process; that is, seeing "who they really are" and being changed by their insights. The researcher found the rapport with these co-researchers which is conducive to dialogal interviews.

Validators were selected on the basis of both their intellectual understanding of the process and their willingness and ability to communicate their own experience. The two validators are both professional psychologists - one male 38 years, and one female 36 years. Both have academic training and expertise in phenomenological research methods and the researcher has solid rapport with each of them.

3. Interview Questions: Circumscribed Indeterminacy

To do research is to set limits. As I started to question how I could know more about transformation, I began delineating the boundaries of the study. The initial interview question was broad: "Tell me about your experience of transformation". As the protocols emerged, a narrower context had to be defined. Placing boundaries is not an impositional act, but is dialogal. Boundaries are a way of respecting the richness of the life world (Giorgi, 1988) and appear naturally as the protocols and then analyses are developed.

When interviewing, the phenomenological researcher practices "circumscribed indeterminacy" (Giorgi, 1988). This requires paying attention as dialogue progresses to "circumscribe" the direction of the questions. The purpose is the delineation of a zone of experience without elimination of necessary detail. "Indeterminacy" implies the co-researchers will respond to questions as they understand their experience. The researcher's next statement or question is influenced by the co-researchers' previous response. With this attitude, the researcher does not lead the co-researcher in any particular direction, nor follow an agenda.

An interview proceeds with the intention of elaborating upon what was initially stated by the co-researcher. The first interview forms the essential description (or "protocol"). This protocol is provisional in that it is subject to later alteration on the part of the co-researcher or through responses from questions eliciting further specific details. Questions are necessary as the participants provide details of what they think is most important and they may also censor a certain amount. In order to understand individual human experiences, questions are used which will elicit unique intentions, feelings and meanings . An investigator must question from several angles to expand the descriptions which ultimately form the protocols.

Written questionnaires were not considered appropriate for this research as they are prone to yielding distant and reflective representations of experience. Questionnaires also pre-structure the phenomenon for the co-researcher (Salner, 1986). In this study the initial interviews were wide-open. In the second meeting with the co-researchers semi-structured dialogal interviews were conducted, similar to those proposed by Becker (1986) and Kvale (1983). My intention was to remain focused on the co-researcher's descriptions, and their own process of expressing their experience, in order to best understand the meaning as lived by the person (Kvale, 1983).

One common criticism of interview research is that the results are due to leading questions. However, using circumscribed indeterminacy, a conscientious researcher will be able to distinguish between questions that lead to greater understanding and questions that lead to confirmation of presuppositions (Salner, 1986; Kvale, 1987). This is why thorough bracketting of presuppositions is essential. With this attitude, rigor remains understood in its proper sense as co-researcher oriented rather than researcher defined. In this sense, "rigor" dictates that the co-researchers each be encouraged to describe as fully as possible their own experience, in their own language (Giorgi, 1970). In this study, each co-researcher was

encouraged to speak freely, undirected and unhampered by the researcher's presuppositions (Stevik, 1971).

4. Unlimited Horizons

The "unlimited horizon" aspect of dialogal research refers to the fact that no person can be exhaustively researched, and that existential significance refers to spirals and ever expanding horizons. This means that the point can never be reached where all of the co-researchers experiences, can be fully uncovered and interpreted.

Heidegger (1962) asserted that the structure of any Dasein never "arrives" but is always only "on the way". Likewise, phenomenological research, as a way of exploring Dasein, can only remain ever "on the way". Here this is especially the case as the phenomenon under study - transformation - is about people "on the way". The implication here is that terminating the exploration and explication of the experience is arbitrary, a condition of the often extraneous intentions and circumstances of the co-researchers. In this case the workshop was over. A phase of our lives which had brought us together had passed and now we would each return home.

F. The Dialogal Procedure of The Present Study

The question of the present inquiry and the earliest definition of transformation were influenced by this researcher's foreunderstandings of the investigated topic. Early presuppositions provided a preliminary basis on which to formulate both general and specific research questions. Through a dialogal series of four conversations with these people, I compiled protocols.

1. Interview One: Introduction and Data Gathering

One-on-one interviews with each co-researcher began with the process of arriving at mutual definitions of transformation. Co-researchers were then asked to describe their experience by responding to the following question: "Please describe your experience of psychological transformation". Dialogal questions were asked as needed. Co-researchers were encouraged to volunteer relevant information at any

time during and after the session.

In this first interview the rights of the co-researchers as based on the University of Alberta Ethical Guidelines for research purposes were discussed and waivers were signed.

The descriptive answers to this query offered by the co-researchers were their first contributions to the protocols. Discussions designated as "conversations" were taped and later transcribed to avoid the distraction of taking notes. These descriptions were expanded through the following interviews.

The first interview concluded when both co-researcher and myself agreed that the question had been answered for the time being. I proceeded to make notations of my experience of the interview, then transcribed the tape. These transcripts formed the initial version of the protocols.

2. Interview Two: Elaboration

After completing the initial dialogue with each of the co-researchers, another interview was arranged, one week after the first. In this meeting the co-researcher was first asked to add to, delete from, or emphasize parts of the protocol as s/he felt necessary. This was facilitated by providing participants with a copy of their stated experience and by asking them to read and discuss the material and make necessary alterations.

When they had completed this I asked specific questions suggested by reflection upon the first conversations with all co-researchers. For example, in the first interview, one co-researcher indicated that she had professionally known other people who had experienced "psychological transformation" before her own experience and she felt that this indirect familiarity with the experience influenced her understanding of her own experience while she was living it. Another mentioned that he had a supportive social group while he underwent his "transformation". In the second interview then, all co-researchers were specifically asked about the influence

of others they had known who had experienced transformation (if any) and about the social support they felt throughout their process, as well as the perceived effect of these dynamics on their own experience.

As a result of examining the descriptions produced by the first interviews, the following questions were compiled for the second interview:

1. Was there anyone or anything in particular that helped you through this time of your life?

2. How did you feel about yourself during this process?

3. What did you feel toward others during this process?

4. Do you recall any particular physiological/somatic experiences or changes during this period of time?

5. What was your spiritual experience during ~~this~~ time?

6. How did you experience your relations with other people and "the world" during this time?

7. What were the main thoughts and feelings you had throughout the process?

8. Before your own experience, did you know of anyone else who was going through such a transformation? If so, how close were you to them while this occurred? Do you now know others with similar experiences?

Each question and the tangents which followed instigated further dialogue. I made notes on my experience of the second conversation then edited, transcribed and added to the initial protocols.

3. Interview Three: Corroboration

A final meeting was arranged with each co-researcher one week after the second interview. Again, the co-researchers read their protocols, and after discussions, made alterations. All three co-researchers added descriptive detail. These meetings concluded with a general discussion of the experience of the process of psychological transformation.

After the third interviews, I reviewed the tape recordings and changed and expanded the protocols as needed.

4./ Interview Four: Conclusion

On the second last day of the month-long group, one day after interview three, we had interview four. This was a small group meeting involving the four of us as co-researchers. We discussed our experience of the process of psychological transformation and particularly the process of exploring and describing it for the purposes of this study. A sense of "we-ness" had developed between us throughout the month and our participation in this study was another part of the whole experience. In general, we each felt understood by these "others" who had participated in the study. This we-ness was not exclusive of others in the workshop, however, as it was revealed in this meeting that our interviews had inspired conversations with "non" co-researchers who were members of the larger group or the community of which our group was a part. This was described as a "ripple effect". By discussing their experiences with other co-researchers and other people the individual participants had expanded their understanding of their own experience as well as the experiences of other people, undergoing similar transformational process. In this way many other people were "involved" in this study.

No alterations were made to the protocols on the basis of this final meeting. Comments from this session were, however, useful for my final integrative discussion (Chapter Four).

This concluded the formal data gathering. I have remained in contact with the three co-researchers and will later include relevant updates on their transformation processes.

G. Processes of Analysis and Synthesis

After accumulating protocols, the researcher's task is to interpret the meaning of the experiences described. Although there is no one way of "doing"

phenomenological research, an approach must be devised to generate meaning from the protocols. Remembering that the grasp of essence is achieved intuitively, and that this intuitive discernment depends upon bracketing of presuppositions, the aim of protocol analysis is explication of the essential structure of the lived-meanings inherent in the experience for the one who lived the experience. Phenomenological research includes the whole of the life-world of the phenomenal experience, including meaning in that original context.

Standing within the phenomenologically reductive attitude of critical openness which reveals unknown features of the phenomenon, the researcher receives the descriptions of the experienced situation as a means of explicating, comprehending, and finally interrelating its psychological central themes. The findings of such an analysis are intended to represent the general psychological structure of the phenomenon. These structural descriptions make explicit the essence of the phenomenon by specifying its intrinsic coherence.

Analysis and synthesis of the data will be described as I present the data in the following chapters.

H. Revisiting The Questions Of Validity and Reliability

1. Validity

Because the co-researchers were accessed during a workshop, after which we all went different directions, the researcher was unable to work closely with them in sharing thematic structures which emerged from their data. To solve this issue, I discussed at length specific themes with two of the co-researchers. These discussions occurred in five years after the data gathering over the telephone. This turned out to be an exciting dialogue, contributing to the data base as these people have now had five years of further process and reflection to offer as data. More significantly, so has the researcher and questions and insights arrived at reflect that my capacity and understanding of this question of transformation has evolved. I believe that the

researcher can always continue to evolve understanding the issue of transformation (which is itself an ever evolving phenomenon.)

As stated earlier it is legitimate in phenomenological research to "use research procedures that allow the researcher to change or add to the types and sources of data gathered as the study progresses" (Stainback and Stainback, 1984).

Transformation is presumed to be an ongoing process. Furthermore, data analysis from the initial interviews left the researcher with unanswered questions. This reconnection at a later time helps to provide further depth and effectiveness of the data as offering full description of the lived-experience. This kind of "longitudinal" phenomenological approach lends further possibility for understanding the "ongoing-ness" of the transformational process. In short, this "re-connecting" with the co-researchers helped reaffirm the validity of the initial findings.

Osborne (1990) pointed out four major ways to assess the validity of the researcher's interpretations in phenomenological research:

1. "By bracketing his/her orientations to the phenomenon and by carefully describing the procedure and data analysis, the researcher provides the reader with the opportunity to understand his/her interpretations of the data". (This has been the purpose of chapters one and two).

2. "During collection and interpretation of the data the researcher can check interpretations for goodness of fit with the co-researchers". (This was completed during the initial collection phase as outlined and for further validation I continued dialogue with the co-researchers).

3. Another means of validating the interpretations of phenomenological data is "the juridical process of presenting coherent and convincing arguments". (This is the task of chapters three and four).

4. "The final check on the validity of the interpreted structure of the phenomenon depends upon the extent to which that structure resonates with the

experiences of other people, not in the study, who have experienced the phenomenon" (p. 28).

Utilizing the fourth suggestion from Osborne (1990) in assuring validity I drew into the study two "validators" - one male and one female psychologist. Both were with phenomenological research backgrounds. In interacting with these validators I used the following process:

1. discussed with them in a general sense the meaning of the term "transformation".

2. provided them with the raw protocols broken into meaning units but without the transformations or thematic headings and with space after each for them to write what theme they saw and interpret it in their own words.

3. met with them again, and discussed their understanding of the data and the meanings of the lived-experience of the three co-researchers, inviting descriptions of their own experiences which were similar or different, or otherwise helped to further illuminate my understanding of the process.

4. provided them with the details of my results - thematic headings, transformations of the meaning units, as well as the process of forming thematic clusters, specific descriptions for each case, the higher level general themes and the synthesis into broader and more comprehensive descriptions. I asked the validators to indicate where they could and could not track the analysis procedures as I presented it. I also requested general feedback - such as where I should elaborate for effective emphasis of the themes of the process.

5. discussed with them the relation between my analysis and theirs and we agreed on what and where to incorporate their understanding of the data in the data presentation.

6. took the suggestions offered by the two validators and incorporated them into the data presentation chapters.

This was utilizing the freedom of qualitative researchers to "add to types and sources of data as the study progresses" (Osborne, 1990) and as needed to provide more detail to address certain questions unanswered or raised by original data. This also helped to address any possible concerns aroused about limitations of the data provided by the original three protocols.

2. Revisiting The Question of Reliability

A phenomenological research approach recognizes "the inconsistency, variability, and relativity of human perception" (Osborne, 1990, pg 26). Confidence in the individuals' reported perceptions of their experience of the phenomenon serves as the basis for valuing the data. Kvale (1986) discussed the role of questioning in interview sessions. Reliable questions elicit articulation of the lived-experiences which may be retold with the same confidence.

One of the ways to validate the reliability of the data is through asking the individuals further questions for elaboration on their original descriptions. Supplementary data should corroborate and expand upon the original data. This further questioning was accomplished in both the initial interview series and the five-year follow up questions. Given the nature of the question of the study, i.e. how does worldview change overtime, we would expect that the co-researcher's perceptions of the experiences described in the initial interviews would have changed. However, as long as the co-researchers recall their lived-experiences and assist in validating interpretations of the data, the reliability of the data collection and the meaningfulness of the descriptions will not be compromised. Supplementing the data interpretations with the described lived-experience of the validators also served this purpose.

I. Conclusion

Phenomenological research methodology has been discussed in this chapter. The data gathering and data analysis procedures have also been specified. I will now proceed to present the data.

CHAPTER THREE DATA AND DISCUSSION

A. Data Analysis and Presentation

1. Procedures For Analyzing Data

As detailed in Chapter Two this chapter is comprised of four levels of data presentation and analysis of each described lived-experience of Transformation. Each of the higher levels of analysis contains the previous level. Data analysis occured in the following way:

1. The researcher read an entire protocol several times after which she made general notations about her understanding of the experience. This was simply to orient the researcher to the co-researcher's experience and the notes are not included here as all of these (and more) details are elaborated upon later.

2. Protocols were demarcated into individual "meaning units" (according to the standards specified in Chapter Two). Meaning units were numbered according to the sequence of natural dialogue between researcher and co-researcher.

3. Each meaning unit is paraphrased into psychological expressions, and lined up below the original protocol statement - which is in quotes. Giorgi's, 1985, term for this is "transformation of meaning units" but to avoid confusion with the topic of this study I will us the word "paraphrase" - although they are not completely synonymous. Three rounds of paraphrasing these data were completed as each progressive involvement in this action was influenced by the insight which the researcher developed through continual immersion with the other parts of the whole protocol. Each round of paraphrasing lead to a progressively higher level of conceptualization or offered an alternative psychological interpretation of the meaning unit. It may also emphasize and elaborate upon specific elements within the meaning unit. As presented here these progressive paraphrasings are labelled a.), b.) and c.) and immediately follow each numbered and demarcated meaning unit.

4. Each meaning unit is labelled with a theme or group of themes. As presented here the theme arrived at is underlined and shown beside the number of each meaning unit. The protocol and paraphrased meaning units, complete with thematic labels for one co-researcher (as a sample) is contained in Appendix III. A table containing all of the thematic labels for each case is also provided in Tables 2, 5, and 8. These are contained in Appendix I).

5. These themes were then clustered (Tables 3, 6 and 9) and the number of each meaning unit contained within this thematic cluster is shown. A general description of each cluster is clear from the thematic labels included within the cluster, arrived at through selecting from the paraphrasings of the meaning units and combining thematic labels when possible. These tables are contained in the discussion in Chapter Three.

6. Thematic clusters were synthesized into higher level general themes which allow for broader and more comprehensive descriptions of the general theme (Tables 4, 7 and 10). These tables are contained in the discussion in Chapter Three.

7. For each co-researcher I then wrote a descriptive and interpretive statement of their specific process of transformation. The purpose of these elaborations is to get to the psychological reality described by the data and redescribe it "in the language appropriate to the phenomenologically based psychology" (Polkinghorne, 1989, p.55). These will comprise the data presentation in this chapter. The purpose here was to synthesize and unite the meaning units into a "descriptive statement of essential, nonredundant psychological meanings" (Polkinghorne, 1989, p. 54).

The writer may notice how, just as in the experience of transformation, the researcher must first disintegrate the protocol into parts then reintegrate it into a whole in order to make conscious the understanding of the lived-meaning of the

experience. In the same way, one undergoing transformation reintegrates to make conscious and meaningful the Self.

8. Once this process was completed for each co-researcher's description tables showing common and unique thematic clusters (Table 12) and higher level general themes (Table 13) across all three cases were formed and are discussed in Chapter Four. Tables 12 and 13 are contained in the discussion in Chapter Four. Table 11 which contains the first round of this across-case integration of themes is in Appendix I.

9. I then wrote a general descriptive statement and included this within a general interpretive discussion. This comprises Chapter Four. Although I use examples from the individual cases the purpose of this section is to produce a trans-situational description of the transformation process. This description is not intended to be of a universal structure of consciousness. However, "it does claim a general validity beyond the specific situation of the subject" (Polkinghorne, 1989, p. 55).

10. Chapter Five presents a concise final distillation of the description and understanding of the process of psychological transformation.

11. Table 13 was reduced to its most basic form and presented as Table 1 in Chapter Three. From this final distillation, I begin the discussion of the data. Table 1 shows the basic framework for organizing the data.

2. Framework For Organizing Data

The data are presented in a final form which reflects the understanding of the developmental process I have evolved over time by repeatedly returning to and working with the data. Thus, the lived-experience of each co-researcher is presented as falling into four distinct categories or stages common to all three individuals. However, these categorizations are the final distillation of the data "speaking for themselves" while earlier drafts emphasized the differences between the experiences of the individuals. I have chosen to present the data according to a format which

represents the process of transformation as revealed through this examination of the contents common across the three co-researcher's experiences. This sets a base for going deeper into an understanding and explication of what it is like to live the experience within each of these categories. That is, I was able to tease out both variances and similarities in the lived-experience of, for example, the transition period.. Throughout the discussions I will note variances across the three cases where appropriate. The general format is as indicated by Table 1.

Table One

General Framework for Discussing The Lived-Experience of Transformation

A. Successfully Living A Socialized Existence

B. Diminution Phase: Wholistic Disintegration of Life-World and Catalytic Events

C. Transition Phase During Retreat: Further Disintegration, Revaluation, Psychological Clearing, Enlargement of the Psyche Until Turning Point

D. Integration Phase: Rebirth, Resolution, Reentry

My general framework for interacting with and organizing the data further evolved through explication of my own experience and exploration of archetypal and existential-phenomenological psychological literature, stages of which occured before and after the data gathering. As the general theoretical orientation has been introduced in Chapter One I will now provide a brief summary of the terms for each phase of the transformation process and note the literature which presents these terms, and descriptively validates the findings of my phenomenological data analysis. This also helps the reader recognize the terms I have used to describe various stages

and experiences. This relationship between data and literature will be extended throughout the data discussion chapters.

Through my analysis of the data I have come to see transformation as a "spiral process" (Jung, 1962; Hillman, 1981; Von Franz, 1984) involving three overlapping phases. Beginning from "successfully living a socialized existence" (Dabrowski, 1964) as attained in "the first years of adulthood" (Jung, 1969) one experiences a "diminution" (Jung, 1962) or "disintegration of the life-world" (Heidegger, 1962). Then one undergoes a "transition period" (Dabrowski, 1964) with "revaluation of values" (Nietzsche, 1876; Plotnitsky, 1987) or "differentiation from the collective" (Jung, 1964; Von Franz, 1981), "psychological clearing" (Underhill, 1955; Perls, 1951; Welwood, 1983), and "enlargement of the psyche" (Jung, 1969; Von Franz, 1984) until a "turning point" (Capra, 1982) is reached. After this, "integration" or "rebirth" proceeds (Hillman, 1982; Samuels, 1985; Von Franz, 1984; Woodman, 1985). Integration is characterized by redefinition of Self, reentry to social world, and resolution of existential issues. Because this is a spiral process, transformation continues although this first significant shift in worldview and way-of-being leads one into "the second half of life" by "turning inward" (Jung, 1962; Von Franz, 1984) and beginning the process of developing Self-knowledge (Krishnamurti, 1954; Fingarette, 1963). I originally encountered the term "transformation" in Krishnamurti (1973).

Within this general format I utilize the existential-phenomenological concepts of co-constitutionality, mortality, isolation, freedom and responsibility, and life-meaning, as well as the three modes of being-in-the-world which exist simultaneously, and, as a whole form the "life-world": the "social world" of interrelationships; "world around" or the natural physical world into which one is "thrown" (in the Heideggerian sense); and the "inner world" or relationship to one's Self (Valle and King, 1978; Yalom, 1980). I find this approach very useful in helping to describe and understand the complexities and depths of the transformation experience as it occurs in an overall

sequentially indiscrete yet spiral process. It is the combination of the two that provides an adequate language for me to speak about the experience, even though I proceed from there.

In using any of these models or categories it is useful to keep in mind that life is experienced as a whole and it is for conceptual purposes that I compartmentalize the life-world and linearize the transformational process in any way. In truth, I can neither clearly delineate the sequence of the process nor separate the "parts" from the whole of Self as they are transformed. Furthermore, I am not attempting to prove or disprove any of these models; rather, in using a phenomenological method I accept and utilize these categories as frames through which I can effectively conceptualize and thus develop fuller descriptions of the very broad and deep lived-experience of transformation. One of the consequences of this work is a unification of these models by grounding them in the data and emerging with a cohesive and comprehensive statement of transformation. As such these conceptual frames are tools, not blueprints, for discussing the lived-experience of transformation.

I have chosen to present the most comprehensive and detailed protocol first. I will then use the other two cases to expand and elaborate on the phenomenological understanding of the experience of transformation arrived at through analysis of this first case. In discussing the data I will follow the higher order clusters of themes which emerged from the data, as detailed in tabular form for each case. For this reason tables showing thematic clusters and higher order clusters of themes will be presented before discussion of each case.

B. Elaboration of D's Process of Psychological Transformation

At the time of the interview D was a 38 year old woman with a private practice as a facilitator of the transformation process with individuals for society. When she began her transformation process eleven years earlier she was "successfully living a socialized existence".

1. Successfully Living a Socialized Existence

What did this mean to D to be "successfully living a socialized existence"? According to her own standard D had attained a level of material and social success which satisfied the values she had introjected from her mother, church, and the upper middle class society of which she was a part. She considered her family, marriage and work as her contribution to society and as adequately meaningful within this frame. D did not deeply question the meaning or direction of her life as she was living it or as she had learned to perceive it. In fact, she felt she was "doing everything 'right' according to (her) mother and church" - the source of values with which she had been conditioned to align her life. She felt a sense of contentment with having been successful thus far; she felt blessed with a happy and healthy family.D did not have a value for "alone time" or a strong sense of Self as distinct from "world". She seemed to have been Self-alienated without awareness of it. This was possible because while immersed in her socialized existence she had enacted the cultural more of "self-less-ness" - devoted wife, mother, professional, daughter, church and community member. She had no time or preconditioning for the "self-awareness" movement of the 1970s and 1980s.D's sense of world or environment, although narrow relative to her "post-transformative" world, was a satisfactory home in suburbia and a witnessing of the world from there. D did not consider the implications of her life as lived in terms of the world beyond her own community, or the effect of her way of life on the world at large. D was, paradoxically, "free" to live her life within this condensed perspective, innocent of more global consequences and issues. In this form of her existence D was not greatly concerned with broader environmental and collective human concerns, although these came unavoidably into her awareness for integration during the transformation process. This being the case in general, we can see D as an example of individual transformation as it may possibly occur (Giorgi, 1985). Although D's case is unique in details her experience may be representative of the general shift in consciousness

about environmental and global concerns and of the specific process of transformation within our contemporary society (Daly and Cobb, 1989; Ferguson, 1980; Mowatt, 1990; Paehlke, 1989).

2. Wholistic Disintegration

a. Diminution of Sense of "World Around"

"Out of the blue" D's life-world began to disintegrate. Suffering from chronic inexplicable physical and psychological illness D sought medical assistance which diagnosed allergies from air pollution and chemicals in food. This inspired D toward a broader awareness of the influence of the physical environment on her own physical and psychological life. At the basic physical level, she felt impinged upon by the disintegrating quality of the environment - upon which she had to rely for survival.

Furthermore, she felt she could exert little influence on "the world" which she still conceived of as external to her. This victimization and powerlessness aroused a variety of emotions in forms which D had never dealt with before in her life. As D increasingly realized humanity's contribution to the condition of the environment in which she was immersed she experienced anger, anxiety, and panic. Her prior mindframe of a world "out there" had dissolved. The boundary between herself and "world around" had dissipated yet her broader sense of Self, as an effective part of this "World" had not yet enlargened and taken clear form. D did not yet fully feel a part of "humanity" or "the world" and could not yet find a way to effectively exert her personal influence; that is, she felt powerless. The despair that accompanies such powerlessness has been discussed by Lifton (1972) and Macy (1985), for example.Having taken the first step into an expanded recognition of Self in the world D had yet to move fully into the realm of understanding how "co-constitutionality" functions. In letting go of her previous beliefs and premises for Being an essential part of her process of psychological transformation was yet to happen, i.e., coming to know her Self as an influencing element in a dualistic dynamic. This would involve accepting

and moving into the reality and responsibility of her own power to influence her inner world as well as her social and physical worlds at both micro and macro levels. In this way her initial physical disintegration and consequent realization of a co-constituted "world around" (the natural physical world into which one is "thrown") contributed to the further diminution of her life-world.

b. Diminution of "Inner World"

The disintegration of D's physical body and sense of "world around" was the first indication of the beginning of her transformation process. As the physical disintegration progressed so did the psychological. She felt helpless to prevent or influence these disintegration processes. Over a three year period, the physical symptoms increased in frequency and duration until she suffered a pervasive general psychological malaise as well. It would appear that D initially felt her egoic form disintegrate, yet no new sense of Self had taken form in her consciousness. As her former worldview and way-of-being lost cohesiveness and durability D reports that she "simply lost all caring about life. Everything seemed empty, pointless and meaningless." She described herself at this point as "always, always depressed - low interest, low energy, low motivation." She found she was no longer impacted or inspired by her family or work. Her previous emotionality and life-energy patterns were "dead".

While as a professional psychologist, D could recognize her symptoms of "depression" she felt helpless to mobilize herself toward improvement of her psychological well-being. Initially, she felt "a little cynical inside" although mostly she "felt empty, not even feeling bad about it." She felt carried by the process, as if she could neither control nor understand it. As the existential truths of co-constitutionality, responsibility, and isolation took shape within her awareness D fell into the "nihilistic pit" - her life and all that she had valued was "meaningless"; the situation was "extreme and hopeless" in her own eyes.

Although D had several phases of rejuvenation in physical and psychological energy she would quickly become "run-down" and fatigued. In this diminution phase, as if there were no meaning in maintaining her life-form D frequently lapsed in watching her diet and she would become acutely ill again. Later she came to value the clear relationship between what she ate and her psychological condition. At this earlier disintegration phase, however, she fell into a downward spiral such that her emotional and physical state became increasingly severe. This disintegration culminated in a pervading ache in her chest which became heavier and more persistent.She found herself falling even further into despair, hopelessness and powerlessness. Often she would just sit crying, feeling numb, empty and confused. Her self-esteem was reduced until she "felt incompetent, phony, futile, worthless - like nothing (she) did mattered now, nor had it ever, to (her)self or anyone else." This touches upon an intriguing process of rewriting one's personal history that occurs throughout life. At this point, D sees everything she ever was or did as meaningless - because that is her pervasive understanding of her life at the present. Later D will realize the relevance of everything she ever was or did in influencing who she becomes, because at the time she feels her life is meaningful and all was necessary to attain that meaningfulness. Past and future become defined by the "now".During this time D began to philosophically reflect upon her own life - she developed a decidedly existential stance. She began to experience the dialectic between conditioning and free will in the face of existential givens. Throughout this whole diminution phase D was consumed with an acute awareness of what she referred to as "the nightmare reality" from which she "could never be free". She was often unable to sleep because she was constantly deluged with dreams and images which were "full of turmoil, nightmare, and psychological pain." The differences between states of waking and sleeping became unclear. Even her "awake time" was consumed with "the realities of the outside hell". The contents of her unconscious overflowed into her conscious

awareness such that she was no longer able to distinguish between the two. This boundary within her inner world dissolved just as the one between her and "outer world", and the one between her Self and her physical body. She began to kinesthetically and psychologically experience the co-constitutionality of a mutually created environment. She began to see that she could not keep herself separate from the world and its influence on her.

c. Diminution of "Social World"

At this time D felt no sense of inner direction. She knew she could not go back, nor did she want to, but no new sense of Self had yet emerged. As her familiar sense of who she was disintegrated so did her social persona, for at this point these were not clearly distinct.

D briefly sought relief through the church she was brought up in but found she no longer concurred with many of the values. She neither felt understanding from the others nor shared their "faith". She went so far as to "willingly relinquish everything (her) mother had taught (her)." This abandonment by and of her former convictions and values and sources of influence left D bereft of a solid ground with which to face the onslaught of existential realities, dreams and images emerging from her unconscious.

In terms of her social world, D noted that even her children "got the bare minimum of attention." She lost interest in her relationship with her husband and other social contacts. She let her practice as a counselling psychologist "fall away". While her husband was alarmed by this, D comments that she herself "wasn't even interested enough to be concerned". She felt her relationships with significant and general "others" become increasingly distant, and noticed that it was the others (husband, children, friends) who put effort into maintaining the relationships.

The distancing from her marital partner was exacerbated by D's refusal to cooperate with his wanting her to "get back to being who (she) was" by furthering

medical treatment (such as drugs or hospitalization). D maintained a solid stand that such intervention would only make her worse and, after one round of allergy medicine, she refused to participate in further medical treatment. This was part of her refusal, and inability, to return to living up to the obligations of her previous persona, which would have her cooperate with the medical model of healing physical/psychological dis-ease, and complacently act as her husband (representing the general social response) would suggest. This brought about an inner "collision of duties" which, at this point, manifested as further depressions and fatigue. Later, she would choose the values of Self over society but at this point the collision overwhelmed her.By this time D had no choice about disintegration of her former worldviews and way-of-being. In fact, D stated "I knew I could never go back to who I had been - a very strong part of me didn't want to" - despite social pressure to do so. This is an example of how the transformation can happen in the unconscious before the conscious mind can grasp what is going on. The ego still yearns for the status quo, and super-ego promotes it, but deeper inside, Self-transformation is in progress and D cannot return to who she used to be. By this time Self is rising to consciousness and ego and super-ego are losing their power. D became compelled to surrender to and accept the validity of the transformation process. It became a question of ego's death which enabled the birth of the new being.This leap, even though at times she felt compelled to continue her transformation process, left D bereft of the understanding of those who had been significant others. It also helped her to experience a new feeling of liberation and the paradoxical relaxation/anxiety which accompanies such freedom. This new horizon of possibility for Being encouraged further disentanglement and experimentation, which, in turn left her further ungrounded and uncertain of who she was, yet excited and hopeful.

As her persona and the social value system diminished in power over her Being, D fell inward toward her Self, but first she had to endure and be aware of the

transition period where further disintegration overlapped with an enlargened possibility for Being.

3. Transition Period During Retreat

a. Retreat

D's initial response to social pressure to be-who-she-no-longer-was (or wanted to be) and her crumbling understanding of her position in life was to withdraw, "to get away from everything and everyone (she) knew. Mostly (she) had to get away from who (she) was supposed to be." D felt she had to free herself from all that was familiar - including her social obligations and roles. This was a form of actively retrieving herself, in what she felt was the only way available to her while she still suffered a general malaise and lack of inner direction.

Initially D "did not know where to go or what to do or even who to turn to". Fortunately for D, even though she had alienated or been rejected by everyone previously close to her she had an understanding friend who was willing to provide her with accommodation and emotional support. At this point D had no idea of where the process was leading her, and little recognition of the deeper value of it.

b. New Perspective: Co-Constitutionality

At the same time as much of D's life-world was undergoing diminution we can see from the data how she was also experiencing "enlargement of the psyche" (Von Franz, 1981). In examining D's process we can see that in real life, the processes of diminution and enlargement do not progress completely linearly. Furthermore, neither the diminution nor enlargement are causal of the other.

In D's case, after an initial period of disintegration she began to move simultaneously in the two processes, as one part of her inner world was diminishing so another part was expanding. This can be seen when she becomes increasingly emotionally and physically "run down by depression and fatigue" (diminution) and she takes a self-responsible stand toward being more her own self and exploring new

possibilities (enlargement). Also, we can see that what diminished her "social world" could also enlarge her "inner world". For instance, the diminution of social world when her husband rejects her from the family home necessitates enlargement of social world and sense of Self - she had to go elsewhere and also find out who she really was separate from him, yet this was what she was internally motivated to do as well as externally "forced". D's retreat to her new social support group, a la her "friend on the coast", strengthened her sense of Self, for eventually she had to turn inward. As she retreated from her social world to free herself from pressure of living an introjected worldview and way-of-being, D strengthened her own sense of Self by deciding and acting upon what she needed.

c. Collisions of Duties: Differentiation and Enlargement of the Psyche

D felt collision of duties with her family, church, and the social system in which she was embedded. The retreat allowed her to differentiate from the collective and her former worldviews.

d. Powerlessness and Carelessness

The feelings of powerlessness in the face of the disintegration process and in terms of effectiveness-in-the-world despite increased subjective awareness of interrelatedness and co-constitutionality were matched with an attitude of care-lessness about living and relating which began in the diminution phase and carried through much of the transition phase until revaluation and reintegration were effective.

e. Revaluation of Values: Rejection Of and By Social World: Catharsis: Existential Isolation

Congruent with the maturity of her co-constitutional awareness was the re-evaluation of her value system. Having unquestioningly accepted and lived according to the value system of professional middle class North America, D now found herself (as many others of her generation) relinquishing previous values, beliefs, and ways-of-being and exploring new values, belief systems and modes of Being-in-the-world.

She also was confronted with a broad emotional field which she had never so fully experienced before, and which she did not yet understand. In the interim D felt herself in the void of uncanny non-definition. Eventually D evolved toward an effective praxis of a new ideology based on integrity of Self, but in the diminution and transition phases, D had little solid physical, psychological or social ground on which to live and hence from which to act.

Furthermore, it is the move toward, and embracing of, new feelings and expressions of who D finds herself to be, that reduces her connection with her previous social world. As D's social world and her sense of Self are expanded (physical and psychological health return with the support of her friend and a new social support group) her former social and inner worlds are disintegrating.

D further contributed to the disintegration of her social world by expressing her newly aroused anger, resentments, and judgments of others. For many years she had not acknowledged and expressed these "negative" emotions and now that her persona had disintegrated she had no mask behind which to thrust them. Years of repressed emotions were released as well as anger about her current situation and all that was connected to it. The targets for these feelings were both general - i.e. "the great humankind" and "American industrialists", and specific, i.e. her mother and others who had influenced her.

Even her joining with an angry environmental group was disintegrative of her social world. Rather than forming alliances with groups of people who were politically active, yet also effective, D used the environmental issue as a means of catharsis for her frustration and anger. This kind of zealous political behavior frequently works to take the place of and subvert true religious development (Edinger, 1972; Henderson, 1985; Von Franz, 1984). Yet, it seems necessary to try some of the various collective possibilities and the catharsis was valuable for D in terms of developing awareness and expressions of her full emotionality.

As she expanded her own emotionality (e.g. anger and resentment toward her mother and industrialists) she also diminished her previous social world (by creating distance and relinquishing her relationship with family).

Throughout the disintegration process and transition period D felt very "burdened, and misunderstood" and "lost and alone", as if she "was the only one in the world carrying this pain... and no one else cared." Despite her new awareness of co-constitutionality D did not yet feel a part of the collective. Paradoxically, her lack of personal boundaries left her feeling invaded so that she felt the need to be alone. Yet, a clear sense of Self and sub-culture identification were not immediate. Because she was Self-alienated she could not change her feeling of existential isolation.

In fact, a whole new awareness of life came crashing into her sense of Being (or uncanny non-being), and with the loss of her previous paradigm D had no ground within herself. She still thought her understanding of life and sense of "home" were to be found elsewhere. This left her with an acute case of existential isolation and groundlessness. She not only felt apart from others but she felt foreign to her familiar world. She even felt that others were against her personal campaign to clean up the world. At this point her newly emerging values and behavior were still against the norm of the general collective (this was the mid-1970s) and she did not yet have new social support group.

For a while, D felt that while she could see "the truth" clearly, other people were stupid, insensitive, and unable to see the truth as she saw it. She felt incredible rage at what she saw as the unbounded destruction of the environment, and the complacent attitudes of other people toward this reality. Part of this emotional outpouring was directed at herself for how insensitive and complacent she had been in the past - in this way she turned her emotional release into further disintegration of her sense of who she had been. Her remorse for previous lack of awareness and life-

affirmation eventually became inspirational toward an affirmative way-of-being. She had first, however, to try different ways to live with her new awareness.

f. Self-Alienation

Eventually, this angry behavior led to complete rejection by her husband who wanted her away from their children because she was "so cynical and angry". With this, the ultimate disintegration of her social support system, D no longer had a home and family; she no longer felt "at home" in herself, or in the world. D suffered from a lowered self-concept and felt inauthentic with a lack of personal purpose and meaning in life. She felt considerable confusion and grief for this loss of integrity and authenticity when eventually she realized she was foreign to herself. What could be called a Heideggerian sense of "uncanniness" ensued; she felt estranged from herself and all that was familiar to her - especially her sense of body.

Even D's sense of being-in-a-body was in radical transition. A number of current psychophysical models (e.g.. Lowen, 1972) recognize that what moves in the psyche manifests in the body. That is, there is no psyche/soma split except in the conceptual frames construed by mind. D experienced the near death of her body as she knew it during this disintegration phase which brought to her awareness her dis-ease. Her physical illness manifested as a being "sick of" or "sick from" the physical environment which she proceeded to experience psychologically and socially as well. In the end this helped her in her process of embodiment or Being in her body. As her body "died" so did her psyche; later, both were "reborn".

g. Death - Rebirth"

D's perception of the world reflected her inner disintegration or "death". Her experience, however, was a literal identification with both the natural and man-made destruction of life.

Within each part of the life-world we can see a cyclical or spiral dynamic. For example, in chronological terms, her inner world (physical and psychological aspects of

self) diminished then enlargened, diminished then enlargened. As her previous ego disintegrated a new version took form that included more of Self. This new version was not complete and effective and so the system had to destructure, then reform yet again. The second disintegration was more severe and the second integration was more solid - as if the first round left the process incomplete. We can assume that D still undergoes this disintegration/integration process but through this major transformation process she has evolved a solid enough sense of Self that the process is not so radical. Perhaps once the worldview and way-of-being in the first half of life is broken and Self takes solid form it becomes a matter of freeing Self in less catastrophic proportions. For example, letting go of a belief, revamping a value or perspective is an ongoing process but not so major as this first major shake-up of world-view.

4. Turning Point: Surrender and Active Participation Allows

a. Enlargement of Psyche

i. Enlargement of Social World

We can see D's social world begin to expand with the disintegration of her former world-view and compelling awareness of co-constitutionality. She began to realize, at a deeper level, the influence on her life of the physical environment in which she lives and also that people in the society of which she is a part influence that environment. D initially responded with both despair and anger which she proceeded to express at the social world in a variety of ways. This extended expression of herself is the expansion of her social world, even though it is yet immature. (This anger is at its peak during the "first round" of her disintegration/reintegration cycle).

Her expression of her new sense of anger and bitterness through "angry protest groups" altered her social world. "Chemical industries and the big American destructive machine" became the target for her previously "unfamiliar fury". She found herself engaging with the "destructive industrialists" through the "angry protest

groups" - neither of which she had dealt with before. In her dawning recognition of the mutual interaction between humans and world she was seeking to exercise her part in it all. Still grounded in ego, her action could be neither satisfying nor effective. It was still her own personal reservoir of anger that was being expressed - although this may be cathartic if done consciously, D's early actions came from egoic projection. However, this action is still a form of enlargement. Once projected the possibility emerges for psychic contents to be witnessed and eventually D began to realize these were outpourings of her own accumulated emotions.

Further expansion of her social world occured when she retreated to her "friend on the coast". She developed and intensified a new social support system in the person of her friend and the social group she was introduced to through her friend. For D, these were a "health-food, fresh-air, nature type" of people who represented an alternative world-view and way of Being. During these retreats D expanded her conscious horizon of possibilities for Being and her sense of Self. Part of this process was the sharpening of her perception of her new Self in the world, feeling more at "home" with these people; she began to have a sense of possible community within which she could commune with others as her authentic Self. In his way change began to see new possibilities for being with co-constitutional awareness.

During this time when she "spent months just watching and feeling images and pain and insights about (her)self and (her)self in the world", although she was not actively involved in the world she was actively reflecting upon her involvement in the world - as it had been, as it was, as it could be. In taking a step out of the world of which she was a part D acquired an initial sense of what we could refer to as perspectivism on her previous being-in-the-world and a revaluation of the principles by which she would like to live upon reentry to the world.

Through this experience D recognized the necessity of social support. D stated it was the continual support of her friend and daughter that kept her going when she

was ungrounded and/or beyond caring for herself. She noted that "even though it seemed like they weren't into the experience that (she) was into" they were strongly and unconditionally supportive of her. Although D does not discuss it in these terms it would seem that she experientially learned how to receive the authentic love of others.

In fact, because psychological transformation is such an intensely personal experience no one could have been having the "same experience" as her. Another person could only have their own intensely personal version of the experience of psychological transformation. Still, because inner world and social world are not separate, although distinct, one potential of human experience as lived through D allows the possibility for others to understand her and have empathy. It was not the likeness of another's experience that D noted as supportive for her, it was the unconditional support that was available to her. Perhaps it was the steady groundedness of those around her which was in itself supportive of D while in her own "ungrounded" transition phase. Later, when D was firmly "grounded" within her own Self she had a new understanding of her own experience. From this new foundation, she could evolve to facilitate the psychological transformation process of others, even when the context or personal details varied from her own.

ii. Enlargement of World Around

The recognition of the effect of a supportive social environment in D's process was linked to the healthy physical environment to which D retreated. D described this place in her first retreat as "a small town on the west coast" where she "ate organic food and breathed fresh air and lay about." She says "with support from my friend my diet was healthy and cleansing. Eventually, I breathed enough of the fresh air to come together." It was the support of her friend within a healthy physical environment which provided D with a wholistically healthy "world around" in which to nurture and heal her body and free her psyche to unravel itself. This retreat provided D with a

home-base away from her familiar world - which allowed her to reflect upon and develop perspective as well as expand her sense of physical "home" within her own body.

With a change in diet D experienced a period of heightened awareness wherein she really felt, in her own life, the influence of unhealthy social and physical realities. She described her experience of enlargement in existential terms, with her own life being influenced by "these random events within an indifferent universe". D felt as if "all of these realities struck (her) at once, like (she) was awakened out of (her) own safe environment and infringed upon by the corruption and unfixable destruction of the world outside." The awareness of co-constitutionality progressively sinking into her understanding of Being became the fundamental catalyst of her process.

The crucial dawning of this insight for D - which she could then no longer free herself from - is expressed when she says "because I had to live in that world I began to see how I could not keep myself separate from it." With this realization D began to experientially understand the concept of co-constitutionality and how one mutually creates the environment in which one lives. D struggled with this awareness, which inspired a revaluation of everything in her life, until she found resolution and an alternative way-of-being within this new understanding.

After this awakening D began to form her commitment to Self and Life affirmation. Commitment is the part of the cycle of change where you "walk your talk". One must take the insight of the awakening and begin the process of affirming it with one's life. Commitment can mean being brought back again and again to the "same" issue. One hears oneself saying "I thought I was through with this, why am I back at this again?" Eventually, with "patience, tolerance, and understanding" (Price, 1985) the realization emerges that one "returns" (re-turns) to a different level of the spiral, with a different perspective on the same "issue".

By the time of her first retreat D found awareness of co-constitutionality to be unavoidable - she could not become un-awake. It permeated her sense of body and filled her inner eyes with images; her personal sense of boundaries disappeared. Because the content of this experience was not particularly pleasant she tried to avoid it, but could not. As her personal boundaries were "blown away" by this new apprehension of an existential fact of life and D did not yet have new boundaries, her world suddenly encompassed everything and it as "too much".

Nowhere and noway could she escape the enlargening process of her sense of the physical world and its interconnectedness with her own being. She was consumed with her new awareness and perception of "this abused and dying planet". She felt compelled to witness and feel the pain and death both within and around her; she continually felt the pain of everything "within 100 miles" around her. This enlargening of her receptivity can be seen as the making conscious of her own unconscious sense of the physical world, thereby releasing a flood of emotional responses to repressed information which, in this culture, we are deluged with daily (via the media or simply by opening our eyes to the world around us). D stated: "Mostly I was aware of pain and dying; slow painful dying of plant life especially, and that it was happening through the poisoning of the earth."

This process of identification with "death" in "world around" paralleled her expanding sense of her own psychological pain which ensued from her own personal biography (e.g., her father was a severe alcoholic) and which, until this period of her life, D had not fully dealt with. These unconscious contents, accumulating to toxic levels, could be seen as poisoning her soul, similar to the heretofor unacknowledged poisoning of the earth upon which she lived and the body through which she lived. The ultimate surrender to acknowledging and accepting these images of a hurting physical world is what eventually led her to turn inside, and eventually to arrive at a new "home" within her Self.

iii. Enlargement of Inner World

As her sense of "world around" expanded D increasingly felt a distinct heaviness in her chest. At times, D could not sleep at night, could not send her conscious self to sleep with drugs or food, could find no relief from the flood of insights and images being offered through her own unconscious. She could neither stop nor distinguish between the physical ache and the images which insisted on being seen, heard, felt and understood by her consciousness. In other words, having broken all significant connections with the past, D no longer looked to the outside for answers to questions or values by which to live. Her attention was continually demanded by the ache in her chest. This intense physical discomfort emphasized her awareness of her own psychological and physical being. Thus her body again led her to eventual collapse; finally she surrendered in her willful battle with the world and turned her total attention inward.

D thus found herself unable to stop the enlargement process. Reaching the end of her will and resistance she "just quit everything and lay on a cot." She noted that "this kind of 'surrender' was when things began to turn around. Slowly this painful era seemed to burn itself out." No longer fighting the necessary liberation by making conscious what was unconscious, and the angst that accompanies such freedom, D immediately felt stronger and healthier. With the surrender we see here a clear turn toward revitalization, hope and an increasingly positive outlook toward the future.

D still felt isolated in this awareness: "I felt like I was the only one in the world carrying this pain and no one else cared". Contrary to the destructiveness of this sense of aloneness in her task (as was the consequence in the diminution phase) she now began to feel increasing capacity and worthiness for her task. Her sense of social and physical worlds expanded to include not only life-negating aspects but also life-affirming dimensions. This gave her a healthier "outer" reality and sense of ground

or "home" within which she could be contained while she underwent her inner transformation.

D felt a whole new dimension of herself emerging in relation to the world: "I was the mother of this dying planet". With this powerful image we can see where D was beginning to seek her own sense of an "inner mother" with which to heal herself and to find an effective archetype through which to nurture the pain of the world around and within her. No longer experienced as overwhelming and burdening, an effective understanding of this image would require a broadening sense of her own Self as mother, almost toward the transpersonal dimension, with "mother-ness" flowing through her as "Care" in the Heideggerian sense.

Throughout this enlargement process D experienced a broader spectrum of emotions; she also expanded expression of her inner experience. Initially these emotions ranged from fear, panic, grief and anxiety to bitterness, anger and resentment as she became increasingly aware of the world around her and the influence on her of people whom she no longer trusted (mother, priests, scientists, and government). At first D was controlled by the emotions and images and gradually came to know and understand herself. As she relinquished her previous values and beliefs she had to explore alternatives and, over time, formed new convictions and premises (or altered previous ones) for ways-of-being and social action. As she underwent this process D experienced variations of joy, hope, excitement, and anticipation with the possibility for new ways-of-Being and affirming Life. A new possibility for authentic religiousness was formed within her.

b. Summary of Transition Period

In short, D experienced enlargement in her whole life-world. As she withdrew from her previous social world and altered her established patterns she formed a new social self, (i.e., both destruction and creation were occuring simultaneously) and a new sense of Self and possibility for Being began to form. This

was closely related to her expanded sense of the physical world and her connection and influence within it. Ultimately D shaped new forms for Being - physically, psychologically and socially as the old patterns continued to dissolve.

What did this mean to D to be experiencing a transition period of her Self, from who she had been toward who she would be?

In a particularly eloquent way D described her own experience of this phase as follows:

> "Like everyone else, I had been taught that to do what I wanted to do even some of the time was selfish, and therefore destructive to society. I had internalized the nonsense that doing what we should but don't want to do is character building, spirit refining, and growth producing. In fact, I had been so successfully terrorized to distrust and act against my own inclinations and best interests that when I finally decided to trust my inner voice and begin the experiment of always doing what I wanted to do, I set sail upon oceans of confusion and grief. At once and to my dismay I discovered that I no longer knew at any given moment how I genuinely felt or what I wanted to do. I saw with painful clarity that in losing these most necessary compasses - awareness of my true feelings and desires - I had relinquished my integrity. How long had it been since I had been able to name my unconditioned yearnings? How much longer still since I had felt them? Even though I knew that my loss of authentic feeling was deeply significant, and mourned it, I didn't understand fully at first why knowing how I felt and acting upon it honestly every moment was so critical and so urgent that my Self wouldn't give me any rest about it".

In this statement we see how at a crucial moment D realizes she is lost and doesn't know herself. She realizes her incredible Self-alienation and mourns it. She begins to seek those "most necessary compasses" of authentic feelings and to trust them even though she did not yet understand why. Furthermore, once released, her sense of integrity would not give her rest. It is as if once the Self had begun its process of transformation D's ego had simply to finally go along with it.

D's consciousness was innundated with personal and collective images, facts, details, truths which she had previously repressed or in some way avoided facing and coming to terms with in a mature way. As a collective, atomic testing in the 1950s and a surge of information through the media on environmental pollution in the 1960s

had brought a new awareness of some realities which would strike us even harder by the late 1980s. In the 1970s these images and truths were somehow less influential in our daily lives although their power compounded while in dormancy. In the 1980s their full strength seeped into our lives and consciousness with Love Canal, the cancerous consequences of toxins in air, food and water, and oil spills into the sea. Finally, the cobwebs were blown out with the blast of Chernobyl in 1986. The image of the barge of New York city garbage floating around the planet looking for an acceptable place to dump its load hovered in our minds as a symbol of the increasingly unavoidable truth of the build-up of human refuse in affluent North America.

Most of these blatant occurrences in the 1980s followed D's personal awakening. Still, D represents the subterranean awakening of educated, white, middle class North Americans and their potential for transformation from one world view and way-of-being to another. Prior to the highly public media campaign to awaken North America to the dire state of the planet, many individuals were soaking in the truth and struggling with a way-of-being that could turn the collective worldview toward Life-affirmation.

What was it like for D to be suddenly so sensitive and aware, of the "poisoning of the Earth" before it became a common social concern, before she could feel the support of the collective for her feelings of fear, anger, anxiety and insistence of change?

Clearly she felt burdened and isolated with her new sensitivity and awareness. As if her own body was a metaphor for the "poisoned planet" she lived the aches and pains and sufferings of Life itself. She identified with the victimness of Life - unappreciated and being unconsciously degraded and destroyed by a technology evolving too quickly for the conscience, morality and understanding of the humans whose hands worked it. D drew upon history for a sense of support and identified, for a while, with "archetypal womanness". She stated:

"Women feel the pain of Nature; we feel her pain and grief in our bellies and wombs. Women were the shaman guardians of the sacred places of the Earth in ancient times. We dream Her Being". In this way she felt like "the mother of the planet". In this we see how D was touching on the transpersonal sense of "woman" and the suffering of Life. How she expanded and explored other beliefs systems to help her feel her experience was a part of something broader than herself, and so understandable as a reaching into the transpersonal foreground.

D suffered, with little understanding from herself or others, the loss of her innocence, naivete, and trust; she fell into disillusionment of the society into which she had been born and by which she was conditioned. D moved some of her raw emotions of fear and anger through a dimension of political activism which was available at the time - inspired by anger, not insight; justified by fear of what was fact, yet not understanding of how to change things; still blaming some "others", yet not acknowledging responsibility for being a part of the problem and especially not dealing with her own personal history.

Thus D stormed the "industrialists" as representatives of poisoners, raged against church and parents and all that these signify, leapt from one lifestyle to another - all without having yet established a truer sense of her own Self. When this action did not work she collapsed and was left, finally, to descend into her Self. D's entire Being and life-world shifted radically during this transition period; as in an earthquake there was much movement before stability was regained, before she settled back into herself in new form.

Significantly, once the transition was underway D could not retrieve her former self and view of reality even if she had wanted to. It seems that the journey, once embarked upon, could not be denied. Once the unconscious material found a leak in the retainer wall of her mind, she could not hold it back. Forced to view, forced to feel, forced to acknowledge the truth of her own life and the situation of Life around her, D

could not return to innocence, she could not return to her old patterns of avoidance, denial and repression. This entrance into a fuller adulthood at first seemed unbearable and her response was raw emotion. As her sense of Self solidified she was able to securely stand and face what she now knew, she could deal with it effectively and appropriately according to her inner integrity.

Her new awareness began almost as if something foreign infiltrated her and slowly her new sense of Being became based on this new life perspective. In Jungian perspective, when Self emerges, ego must acknowledge the more encompassing form of being. Almost immediately her shift in perceptions and expanded awareness required of her that she relinquish her former persona and lifestyle and retreat to a new environment where, initially unsure of a new way to be, yet feeling somehow liberated, she could explore a new and more Self-responsible mode of being-in-the-world. It seemed crucial to remove herself from all established relationships and situations which would require or pressure her to "act normally" - according to ways that were familiar to others, reenacting patterns which to her were outmoded. In a new context D was free and obliged to revaluate her previous values, beliefs, commitments, life-meanings and ideals.

As a child, D had no choice of worldview and patterns of being into which she was "thrown" and conditioned. As an adult, having relinquished this burden she had both the freedom and responsibility for "re-conditioning" herself. She could and must consciously evaluate and select values, attitudes and activities that reflected her own Self, rather than live by the beliefs of others. Notably, her new life did not consist of radical polarity shifts in Being from her former way. Rather, D's new life-world was an expansion beyond the limitations of her prior worldview, e.g.. she still chose to work to heal others only now she could work "more deeply with more people". It was the capacity within her, to truly understand suffering and change that had expanded as she

suffered and changed herself and sought new ways to cope with and facilitate these processes.

Eventually this deeper connection with others took a more life-affirming turn. In her words: "In my past conventionally activist life, I acknowledged this fundamental connection in a negative way by agreeing that when any life form is damaged we are all wounded. I know now that the positive of this is equally true: when any of us is free (and affirmed) we are all free." D understood freedom in a new light.

D's previous value of loving and respecting her family and neighbors was expanded to loving and respecting all Life forms and to consciously affirming Life in its myriad ways. She could more unconditionally love her own mother as she acknowledged and accepted who that significant other really was - her delusions and fallacies as well as her warm-heart and good intentions. The tenacity of her daughter in maintaining a relationship with D is testimony to the amount of energy D put into the early years of their relationship. Through her transformation process she also redefined her "mother-daughter" relationship with her daughter. In a more complete and mature mother-daughter relationship D could recognize and forgive herself as well as her own mother for being human, and through this process, understand "human-ness" more fully. This freed her to take on the task of mothering her Self and the world, i.e., to live "transpersonal mother".

5. Integration

"Mother to myself,
I awake swaddled in gauze
Pink and smooth as a baby"
S. Plath (1971)

a. Rebirth: New Sense of Self Emerges

With support from her friend and daughter, a healthy diet and environment, and time enough to allow the process to follow its course, D moved toward Being-in-the-

world in her "new form". In D's case, this integration chronologically overlapped the later phase of enlargement and is evident in each part of her life-world.

Ultimately, the integration of D's physical and social worlds reflect the deep changes which occured in her own inner world. Clearly, D's integration began with her surrender to her own Self's direction of a transformative process. After what she specified as "months and months" D arrived at a new life meaning - affirming Life through Being; her own term is "healing". She recognized that she could enact change effectively in a relatively small dimension of the world, and she felt clear on how to do so.

D specified how a dramatic shift in her Being occured during spring, six years after she first began to feel dis-ease. She described her "rebirth" as a feeling of "something new in (her) Self emerging." She felt "strong and sure and alive... as if (she) was a child again with a whole new perspective and endless possibilities for the future."

This new sense of her Self brought a change in perspective. She felt clear resolution of previous emotional conflicts so that her present being was not clouded with emotion. She noticed a clear contrast between her view of the world while in the diminution and transition years, "when the world had seemed evil and ugly and painful" and how after that specific springtime she perceived it as "good and miraculous and wonder-full": She found herself full of wonder at the miracle of life. D recognized how her inner state influenced her perception of the world. She now felt herself to be active and effective in affirming Life through Being-in-the-world.

With this change in herself came a strong impulse to regenerate and nurture Life and herself. She felt a new sensitivity for the physicalness of life and her body. During the disintegration and transition periods D had been acutely aware of the "dying of plant life" on "this poisoned planet" - a good metaphor for her own psychological and physical experience.

The metaphor is continued when D felt rebirth and followed her impulse to regenerate life by planting a garden. This may seem like a small turn of events, however, given the previous six years of D's life this moment provided a marked transition toward integrated re-engagement with the physical life force with a clear exchange of nurturing and nourishment. D found herself with new energy to nurture life in herself and in the earth "spending hours with (her) hands in the soil, feeling it cool and alive." She found nourishment in the exchange of having her hands in the soul of the earth, and in nurturing the earth as a living thing. (This is in contrast with her previous feelings of the earth as poisoned, the plant life dying and her helpless to do anything about it). She eventually extended this connection to growing herbs in her garden for use in her healing practice. In this way, D found a way to call upon the healing influence of things that grow in the earth and utilize these in her psychophysical work with other people. This became her connection with the sense of sacredness in her life.

D's era of transformation can be symbolized as changing from "burdened mother of this dying planet" (the burden of an inflated ego) to "nurturing healer" a different image of the Earth Mother who has full capacity and wisdom to nurture and heal but within the limitations of being human (centered in Self). D's self-concept broadened as she recognized and understood her own Self more fully. Her sense of Life-meaning and purpose expanded as her doing in the world was based in a significantly more solid sense of Self.

D's whole Being was transformed with this new meaningfulness. She emerged knowing clearly her life purpose and how to enact it on a daily and situational basis. She says clearly "I know my path is to heal... Nothing else is as important as the healing." D feels new strength and certainty: "my life and my power is mine and I know how to use it." Notably she has integrated the co-constitutional dynamic into

her very premise for being: "by healing I am healed." This became the premise for her own way of living her religiosity and the ethic of living responsibly.

b. Reentry: New Self In World

At the time of the interview five years had passed since D felt the "Rebirth" experience of that springtime. Her life in the interim indicates solid integration of Self and Self-in-the-world in both physical and social aspects.

D was able to discuss her changed sense of Self in relation to the social world. She saw this change as especially reflected in her work as a healer of people, in her relationship with her daughter and her effective involvement in dealing with environmental issues in her community.

D's reentry into the social world first became evident when she began to recognize that social support had helped her through a time of disintegration and transition and that she could be equally influential in the lives of specific other people (her daughter and friend), general others (those undergoing a similar experience), and the world (a society moving toward a new form and as an earth in transition toward a newer healthier form). This provided her with an understanding of authentic love, not burdened with obligation, remorse, or seeking forgiveness.

This shift in perspective spread to a general sense of effectiveness in the social world on a small and larger scale. On the foundation of a new relationship with Self and the transpersonal, D slowly reentered active involvement in a social world when she began to build another clinical practice, choosing to limit herself to fewer numbers of clients and doing "deeper, more intense and growthful" psychological work with them. D now feels capable of helping people undergoing similar experiences to move through their process and "heal themselves". Keeping a smaller practice also allowed her time to be with her daughter (who moved to be with her). D also made time to do things which were important to her, for example, she formed a local "toxin watch" group aimed at educating the public and influencing local legislation.

D began to feel reconnected with the vitality of people around her. She felt the humanness of even those with whom she had been angry - to the extent of feeling "forgiveness and compassion" for "those industrialists whose sole aim in life was to make money and didn't feel the living earth and lives they were torturing to do so". D resolved her anger toward her mother by attaining a more balanced perspective, acknowledging that her mother "hadn't known anything else to teach" and, indeed, that she suffered at an unconscious level what D had made conscious. (Notably, D's changes rippled through to her mother who has also undergone considerable change.) Unencumbered with resentments toward others in her past, D became free to move on in life. She found a way to begin to resolve the feeling of being betrayed and abandoned by her husband and found a home for herself and her daughter, realizing that the marriage breakup was a good thing for her and her children.

D's sense of physical world began to shift when she acknowledged how change in environment and food contributed to her own physical healing. She later recognized the initial catalyst (allergies) as an indicator for life change and social action, i.e. to clean up her "food and air and do what (she) could in the area around (her)." Whereas, earlier in her process the concept of social change had led to the feeling that it was all such a "humungous task", near the end she felt she could change things in a small way and was satisfied with "dealing with a small portion of the problem as a start", knowing the power of the "ripple effect". This shift in perspective on the new task ahead of her gave her a sense of "possibility" and she "seemed to come to life again."

In this new perspective D remained "absorbed in everything around", i.e. she did not reduce her enlargened sense of the world around her or within her. However, she did recognize how her changed inner perspective influenced how she experienced the "world around", and how this perspective influenced the world itself. With the toxin watch group and public education programs, specifically, she felt effective in

inspiring a change in the use of technology. D ultimately overcame her sense of powerlessness in the age of technocratic negation of the life system within which she was immersed. She found a way to effectively affirm Life with her Being.

c. Re-Soul-ution: Integration of Experience

During this time D reached an understanding of her experiences as necessary for her own transformation. She was able to see the change in herself and reflect back and say "I never would have thought I would be living my life this way now" thereby expanding her sense of possible horizons. She acknowledged that she had "learned so much about (her)self that (she) never knew before and there is much more to learn about (her) self and the world." She noted how she had learned to live with presence, awareness, and authenticity - "to meditate and be meditative". D saw clearly how who she is "has changed so much and continues to change"; she recognized her own personal transformation and saw it as an ongoing process. D felt she was no longer controlled by values and directions of others, rather, her source for being now was her "own natural soul", what I refer to as Self. She notes an appreciation for the wisdom she had evolved despite the difficulty of living through this process.

As D's new sense of Self solidified she found herself drawn to return to Life affirming action in the world - as part of affirming her Self. No longer swayed by Life-negating elements of society (as she had been in her angry, rebellious phase) she emerged creative, meditative and nurturing. Her impulse and intuition toward healing and regenerating life came from the wisdom evolved in enduring and understanding her own process of psychological transformation. As an individual D had been swept into the life-negating psychic maelstrom of the collective unconscious and lived to retrieve and make of her Self a leader- exemplifying a new, Life affirmative way-of-Being-in-the-World.

C. Elaboration of H's Lived-Experience of Transformation

1. Successfully Living A Socialized Existence

When H's story of transformation begins we see he was "successfully living a socialized existence" as a professional emergency room physician. We could say the same of H as D described of herself in this phase in terms of lack of complete differentiation from World and lack of connection with Self.

2. Diminution Phase: Wholistic Disintegration of Life-World

When we look at H's description of his disintegration process we see that he could indicate no specific moment or event when it began. Rather, his life-world seemed to diminish as he was living it. In retrospect, he could describe early feelings and situations and events but at the time he did not have the perspective that he was undergoing a major life change. However, when we look at H's description of his life at this time we see that all three dimensions of his life-world were disintegrating.

H described how in the early phases of his process he was immersed mainly in his work. He had successfully developed his professional career and was devoted to a job that he felt contributed to life and society - values he had grown up with. However, H received little nurturing in return and had neglected to build Self-care into his own life. Working as an emergency room doctor in a large city, H was immersed in physical pain and psychological trauma. Although he brought people through crises and saved lives, he felt "like a bandage on a gushing, gaping wound". Having realized his dream to be a doctor dealing with human trauma, he was now realizing the magnitude of human suffering, while feeling that as an individual he was unable to really make a difference to the contributing forces.

The disintegration of H's life-world came into his awareness as a long term build up of stress, fatigue, and a decreasing sense of life-meaning. This "burnout" and existential questioning was promoted by the death of a close friend. H began to feel

death was "inviting" for him, as well, yet he felt as if he had neither lived nor loved enough nor lived his personal potential.

Emotionally exhausted, H experienced a sense of futility about redirecting his life and was losing the motivation to do so. For months H remained in this impasse, resigned to no real change, and avoided dealing with the existential issue of life-meaning through immersing himself in his work. He felt he was functioning on "automatic pilot" and was caught in repetitive patterns. H described how he felt immobilized and uninspired, overwhelmed by inner fatigue, fending off panic. Occasionally, he would experience brief moments of enlivenment and satisfaction as when he fixed a small boys' finger and saw a spark of youthful hope and vitality in the patients eyes. Overall, however, "the little sparks of life that came to me weren't enough to ignite me again".

It appears that H was experiencing a less obvious version of the diminution process which D experienced. While H did not undergo a total physical and psychological collapse, a "metanoia" (such as Jung, 1969, described) slowly took over his being. H was falling into the nihilistic pit of meaninglessness. This continued until he was catapulted by a life threatening situation into acknowledging the need for a radical reassessment of his life.

H later identified his feeling of personal powerlessness in the face of intense awareness of human suffering, an experience which is increasingly cited in psychological literature as representative of our age, and was described by D as well. Images and statistics representing pervasive human pain are immediately available and can easily innundate our minds. We can watch masses starving to death in Africa, or being murdered for political beliefs in Asia and South America (or anywhere); at any time we can read about the rising rate of violence, homelessness, and deaths on our own (and other) continents. Even people who devote their life-energy to improving the situation on micro or macro dimensions can feel pulled under

by the human despair which is so prevalent. H had been immersed in it for long periods of time, for a number of years, without the foundation of Self-care built into his own life.

H's case raises the question: how does one proceed along the transformative path toward life-affirmation without being consumed by the abundance of life-negation? Even prior to his "transformation process" as we have been discussing it, H was being consumed by the dark zeitgeist, the "shadow" ethos of our time. His personal vitality, optimism and love of life were being poured into healing the dark side of human collective psychic and physical life of the late 20th century. By the time he became obviously aware of feeling himself being sucked into this "black hole" he was helpless to mobilize and retrieve himself.

The "nihilistic pit" (Heidegger, 1962) has been an enigma of the human psyche until relatively recently. Nietzsche, one century ago, understood and described it well - personally, philosophically, and poetically - and also suggested how to traverse it yet was unable to do so himself. Jung, (grandson of Nietzsche via Freud), writing in the early part of this century explored this territory personally and clinically and did successfully chart his way through to a new dimension of Being. Jung's descriptions have led to great insights into the human shadow - at both the individual and collective levels. If not brought to consciousness and dealt with the individual (and collective) can become lost in this abyss. In the late 1980s and as we enter the 1990s we can see a shift in mass consciousness and behavior. With the current necessity of facing and dealing with dire environmental and interhuman concerns, individuals, social groups and nations are increasingly forced to choose either life-affirming action or oblivion in the nihilistic pit.

This is what we can see in H when we begin examining his story. Continually facing non-being, in the professional and personal realms of his life, and having lost touch with a religious or ritualistic base for affirming Self/God, his capacity for fullness

of Being was losing ground. H was slowly losing his own will to live and his natural attitude and energy for affirming life. A catalyst was needed to shock him into an awareness of a way-of-being other than this darkness which was swallowing him, and which even seemed "inviting" to him.

3. Catalytic Event: Facing Death Inspired Life Affirmation

Fortunately for H, a direct representative of this shadow side of humanity confronted him in the form of a "crazed drug addict yelling and waving a gun" - an archetypal image in today's collective psyche. At a personal level although H saw the gunman as "a desperate man", he also recognized him as a symbol: "This mugger was just a desperate man, yet an angel, a messenger from the Gods that this job was killing me".

In the pivotal moment of facing his own imminent death to the consuming shadow, the will to live became intensely clear and powerful for H. This moment of making and stating his choice: "I do not want to die, I want to live" released tremendous excitement and exhilaration for H. In that moment he knew, in every cell of his Being, that he valued his own life and all of Life.

With this conscious declaration of affirming his own life H felt "everything turn around inside"; his entire perspective shifted to re-embrace the Life-affirming position. He promised himself "to live and live fully", beginning in that very moment. Although it took a while to integrate this momentous affirmation H noticed a change immediately in his lived-experience. A sense of sacredness pervaded his very being: "After that I really was different. Every moment was so special. I remember going outside and seeing the green trees and the blue of the sky, hearing the sounds of traffic and early birds as if for the first time. I felt tremendous affection for all of the life that was within my sensory realm."

The change in doing and being had to be enacted immediately. "I could not go back there even for a minute. I knew deep in every cell of my body "this job will kill me, and I knew also that I was not at all ready to die".

Such a power-full declaration of the will to live releases the light of life energy that has been contained in the darkness. There follows a clear transition period for H, as this new light shines on his inner and outer worlds, and it takes time and shifting of internal psychological structures for the new sights to be absorbed into H's conscious understanding and perspective on Self and Life so that his new worldview and way-of-being take shape. Fortunately, H realized he "just needed time to heal and to get over the burnout and shock and to redesign" his life.

4. Transition Period During Retreat

H responded by retreating to a physical and social environment which would support the change in the inner dimension of his life-world. He had abundant solitude to sort through himself, but this was balanced by the total and unconditional support made available to him according to his own need. "What helped me was people who were just willing to be with me and assure me I wasn't crazy, and even to tell me about their own experience." This kind of recognition and sharing helped H feel grounded even in his most difficult times. Hearing that others had undergone similar disintegration and transition helped him access his sense of trust in his personal process of transformation.

H described how the depth of caring and acceptance in this interpersonal environment supported him in healing himself. "They just let me be however I was, crying or laughing or needing to talk at three in the morning. Walking with me in nature, or leaving me alone if I needed it. I've had lots of time to be alone, and I needed it." H emphasized the quality of the companionship and the respect for his need for solitude.

Initially H was almost blinded with a new awareness of the beatitude of his traumatic experience and his revived wonder of Nature and appreciation of Life. He was struck with an acute sensory awareness of "world around", and felt the significance of the internal shift he had experienced although the nature of this change was neither clear nor consciously integrated. "At the time I remember being awed by the beauty of nature, the wonder of it, and my gratitude for being here and alive; everything seemed so special to me, and still does."

After the initial exhilaration, H was left with a great deal of "psychological clearing" to do. The mountain of emotion which he had accumulated over the years was released with the affirmation of his will to live and the revitalization of his body and senses. His new sense of Self was hidden behind this mass of emotion which required considerable sorting through.

H described feelings of existential guilt (remorse) about missed opportunities to enjoy and affirm life, unfulfilled potentials and chances to validate his own beliefs and sense of Self at the life-world level, lost loves and chances to express his heart, etc. For example, "I was acutely aware that I had never really loved anyone as much as I could have, never really been with nature as deeply as I could have, never pushed for a connection with anything or anyone. I had just been passing through it all, active but somehow disconnected". In that last phrase "active but somehow disconnected" lies the essence of the consequence of the cartesian split - the inability to feel merger within Life.

Self-alienated, H also felt his existential isolation and his task now was to integrate his understanding of co-constitutionality. From his new perspective (akin to awakening to Buber's I-Thou position) H reflected with hindsight upon his life and generalized that he had never deeply connected with life or people. It seems a period of remorse may be necessary even for those who, from an "observer" position, would

seem to have lived, questioned, loved, explored, and spent a great deal of time within nature and affirming Life.

As H attained a new quality of awareness and sensitivity, he judged his former way-of-being as "not enough". Heidegger (1964) warned that a trap into the nihilistic pit is to judge our new way-of-being according to old worldview values. Perhaps a form of remorse occurs with the inverse: judging our former worldview and way-of-being with new values and ethics.

For H, the remorse was heart-rending and he cried for months, "feeling that everything I had ever done had been done sleep walking; that I had never really been \there\ for it". The generalization of his entire past with the meaninglessness he felt in the time of disintegration or transition was an experience D shared also. Like D, H (briefly) "rewrote his personal history" in a shadow of meaninglessness. He generalized this feeling to cover all of his life experience as remembered. Later a clearer perspective on one's personal history seems to emerge. At this point, however, H saw that he had missed some opportunities and from this it was a short step to judge that his "whole existence had been pointless", minimizing his contributions to Life and humanity and the value of his life until then.

From the outside, H did not appear to be a person who had failed to fulfill his potential as an intelligent person contributing meaningfully to his society of living his life fully. He later realized he was "harsh" with himself yet "at the time I was angry with everything I had ever thought or done. I felt like... nothing had ever gone right or would". By fully acknowledging and accepting this remorse H was eventually free to feel the extensive depth of his own possibility to be a creative, loving, healing person and of course, this contrasted with the unlived-ness of this vast potential. H's existential guilt and new horizon of his own possibilities in Being functioned to strengthen his resolve and certainty to change his way-of-being. In this way, remorse becomes inspiration toward courage and commitment.

Realizing he could not ensure this change through will alone, H ventured he would allow the change to happen and trust that it would be for the best. Thus, the change in way-of-being did not require "work" so much as allowing or receiving, acknowledging and affirming what seemed to flow forth from his Being.

H briefly felt innundated with anger, specifically toward his father, educators, and significant others who had influenced his values and life path. "I was angry at my father whose image and ideals I had happily followed - not knowing how shallow his life really was"; "I remember feeling ... angry that I had bought into my father's life plan for me". H generalized his anger toward social leaders and those with power to influence the state of the world; "my anger and aggression was directed toward the "society" that created this mess and to my lack of power". This was a similar experience expressed by D. As his values began to change H noticed that this anger was also directed toward a society that did not value and support "personal process", "Self-care", "personal growth", or "individuation" as necessary to produce healthy members of that collective or community.

In less concrete form H seemed to feel anger at "existence" that he must be personally responsible for both himself and the world. Similar to D's new understanding of co-constitutionality, H no longer felt he was treating problems "out there" as a part of society, but realized he took in the pain and was a part of it as well. This feeling seems to be a kind of diffuse anger at the burden and the impossibility of ever living up to the demands of the task of changing a world mutually influenced by so many irresponsible people. In fact it seems that some of the most irresponsible have the most power. Although we all influence "the world", the influence is not equal. It was a struggle for H to access his on resources effectively and become powerful in his life-world again.

Linked with the latter sense of anger was a nebulous yet acute awareness of the lack of control over his own mortality as well as the fate of others, society, or "the

world" or "life" in the broader sense. "I knew deeply that at any moment I could die, regardless of how well I took care of myself to avoid cancer there is always a man with a gun around, or a fast car, or a nuclear button; yet somehow I knew I was responsible for it all too - this frustrated me". So while H felt the burden of a new sense of responsibility, he also felt a powerlessness to effect change in the world or even to protect his own life, somehow still subject to a whim of the universe. Much like D, H experienced a frightening loss of personal boundary in his life. At this stage, he still felt that the influence of the generic "other" could reign supreme, and he felt "angry about how things are on this planet".

Throughout this period of transition, lasting perhaps six months, H felt overwhelmed and confused by the intensity, irrationality, and variability of his emotions - ranging from deep sadness or raging anger to ecstasy in being alive and "in touch with nature and loving and being loved". "Paradoxically, while I was glad to be alive, I didn't know what to do with it." A strong sense of Self-direction did not emerge until a great deal of psychological clearing had been accomplished. In this interim, this emotional instability and uncertainty of personal direction and purpose was given solid ground in a community of people who understood the process H was undergoing, allowing his new sense of Self to emerge.

5. Integration Phase

The solidity of the supportive community within which H immersed himself gave him a chance to evolve his emotions and images toward insight and personal understanding at a much quicker pace than he may have otherwise. D took six years, and F (the third co-researcher) all else being equal (and of course it was not) took five years and was primarily in solitude. H is also a particularly intense person with great capacity and vitality, and everything is experienced thoughtfully, deliberately and acted upon efficiently. H's life does not "happen to him"; he is no victim. H selected his geographical and interpersonal environment well.

In this context, his new, revitalized Self emerged and began to take form. H identified "a kind of settling into being someone new who is not yet completely clear but who is young and alive and full of hope and potential again." He recognized that while not yet sure of who this new Self "is", he could identify youth, vitality, hope and potential. He also had a new sense of body: "I kind of feel like I have a new body. I feel a lot stronger now than ever in my life. I'm very in tune now with how my body is working... I decide what to do and how to act through this new attunement to my body."

At a certain point, H felt as if he was finally aware of his own "soul" experience and potential as never before. He realized he had been shouldering a burden of caring for the world yet had neglected to care for and nurture his own Self. Significantly, H reflected that he had seen the suffering in the world and had suffered with others because he had not been grounded in himself, and therefore could not fully establish a boundary (Rosenberg, 1986). He had to resort to psychic numbing and repression.

Many counsellors and people-helpers undergo this experience of "burnout" (Edelwich and Bradsky, 1980). It seems, from H's revelations, that when one identifies with and takes in, thereby incorporating and embodying, the suffering of another, the healer is wounded him/herself. It is necessary for the healer to be solidly grounded in Self in order to not fall into this trap of taking others wounds personally. This does not preclude an I-Thou sensitivity and understanding; a clear sense of Self, does not negate a healthy empathy level, rather a clear boundary and awareness of one's personal pain enhances it. Would-be healers without this precondition must either numb themselves physically and emotionally or bleed to death for others.

H realized that he had previously needed to numb his awareness because he hurt for others. H now felt that his "heart has opened in a healthier way", he is able to feel compassion rather than personally wounded with every encounter of anothers pain. H found that from this new perspective he was able to be present to others and

help them while remaining clear on who he was himself. "I used to bleed for others, now I am often moved to compassion with many people, I am more able to be with people and see their suffering and pain but somehow not suffer so much myself over it. I think what happened before was that I had to numb myself because I bled every time someone else did." One consequence of "psychic numbing" is that when a healthy person closes down selected feelings all other senses and feelings must be equally repressed. Selective repression/numbing is not possible.

H felt that through his transformation he learned to realize his ambition to help those who suffer without having to feel their pain for them. He could "care-for-them" in terms of their physical and emotional needs but not "take care of them \for\ them". In this way his capacity to heal extended beyond his former limitations because his care-full-ness in the world was based on Self-care.

H developed a clear perspective on his experience and was able to generalize, relativize, and understand a broader spectrum of human possibilities. "I had spent time with my friend when she was dying and helping her in figuring out what her life was all about. Other than that I knew only a few acquaintances, more from a distance though, who had experienced anything like this. My previous attitude was that it was a mental illness. While I was in this experience everything I had read or heard about it didn't really matter although now I am drawn to life affirming and social action literature. What helped me was people who were just willing to be with me and assure me I wasn't crazy and even tell me about their own experience. Now I know several other people who have been through something similar, with different initiating events, but similar experiences after."

We could predict simply by reviewing popular psychological literature and increasing popularity with schools of instruction that rising numbers of people are undergoing transformational processes (e.g. Ferguson, 1980; Leanord, 1978; Levison, 1984; Sheehey, 1976; Sinetar, 1986). Furthermore there was far more support for

people in the 1980s than in the 1960s (for example), when T. Szazs (1968), Foucault (1968), and R. D. Laing (1964) wrote about and brought to a general awareness the need for appreciating and supporting this process. By the 1980s such communities of people were available for H (as well as for D and F). This kind of social support enabled H to even feel gratitude for his transformational process once he felt solidly his own Self. He even began to feel part of a subculture that was expanding and growing in influence on the collective consciousness.

H noted that his relationships with people changed a great deal. He found himself, in general, to be: "much less judgmental, more compassionate, more willing to experience what they have to offer instead of what they don't". He specifically noted a new perspective on his father: "I also see my father in a new light and see that I must grow beyond him and that I am doing that". Growing beyond the path cleared by one's parent's seems to be an essential part of the transformation process - as clearly demonstrated by all three co-researchers.

From this new base of Self, Self-in-body, and Self-in-community, H began to explore his new sense of Self-in-the-world in the broader context. Finding creative ways to utilize his professional training, H began to move toward social action.

At the point of the interview H was feeling unsure of his future in terms of what he would "do" in terms of where he would work. He just wanted to "Be" for a while, living every moment and knowing its meaningfulness. All he was clear on was that "I know I won't go back to (that kind of work) at least not back to the city. I won't go back to being undead... nothing is worth that". He expressed amazement that this was not as significant to him as his new feeling of strength, rejuvenation, reconnection with Life. He trusted that what he should "do" would emerge from his new sense of Self.

H also emerged with a new sense of his part in the whole of Life, of the co-constitutionality that D grappled with, and a new understanding of the transpersonal

realm of being and of God. He had redefined his sense of power to create his own life, "I know there is no God out there who is running my life, I am. And I do not have to play into someone else's design, I can create my own". H has redefined his sense of "God" and "spirituality". "Spirituality is to me, living life with awareness and creating each moment so that reality improves. My worship now is with the earth, and I want to work with the peace movements and ecology movements."

Furthermore, with his reawakened and revitalized emotional and sensual being H was able to feel the fullness and significance of Life itself: "every moment...every event, every flower, every sunrise, every person" - each as an opportunity for H to reflect his own Being as a Life-form, and by attending to the sacredness of all of these experiences he was affirming Life.

Accepting the finitude of life as lived through each of us becomes part of affirming Life-itself. No longer so concerned with control over his own (or others) mortality or the fate of the world he did feel as if he could follow his own path, by creating and being true to his own Self and that this is his "worship". This appears to be a development of authentic religiosity and enactment of ethical responsibility.

H was interviewed before he had time to incarnate his new sense of Self and understanding of Life. In the post-interview years this sense of social action has turned out to include a broader involvement and a deeper commitment in political action through peace and ecology movements. Since the interview H has formed a physicians group to work toward mediation between governments on the rainforest issue, and taken on an large role in the "physicians for world peace" movement of his state. He was an initiator and organizer for a major Soviet-American medical conference in 1987. He has also created a position for himself at a large university where he teaches "Self-care" for emergency medical doctors. H has also created and organized a helicopter emergency program along the coast to which he retreated. H has also been instrumental in forming a G. Bateson Society which is based on the

premise of mind affirming nature (rather than controlling it). H is also a very involved husband and new father. This is a busy man.

H reports that he continues to retreat (to the support center where his rebirth occurred) according to his need but no longer approaches burnout. H is feeling "successful" in his sense of fulfilling his potential and using professional training and personally abundant capacity to influence the social and physical dimensions of his life-world. He lives and responds to people and life from his Self and seems to be a vitally religious man. Through his process H did not need to wholly reject his conditioned values of "life" and "society". He did, most fundamentally, alter the premise of his "care" for the world from self-less devotion to Self-Care as the basis for his Care-full-ness in the world.

D. Discussion of Themes From F's Protocol

"In a dark time
the eye begins to see"
Theodore Roethke

1. Introduction

At the time of the interview F was 38 years old. He could not define a specific moment of his "rebirth" but felt it was a combined process of death and rebirth which transpired over a five year period. Only his retreat was marked by a specific act - leaving his previous life and moving to a quiet country retreat - catalyzed by the death of his father and a dream that he had shortly after this death. F's reentry and integration were gradual processes where he began to form new social relationships over a period of time based on his new sense of Self. With overlapping phases of disintegration and reintegration F slowly evolved a new worldview and way-of-being

and his new craft and writing intentions brought him back out into the world in a new way. Reentry progressed as his sense of Self evolved.

F describes clear changes he noticed over time and a difference is clear between, for example, when he first retreated and who he is at the time of the interview. I have chosen to discuss themes of F's process according to changes he has specified within the broader frame of the retreat and transition period, reentry, and integration format (according to Table 10). Moving toward a clear sense of Self-direction is an enveloping theme in F's process, therefore, I have discussed many of the specific themes under that sub-heading as well.

2. Successfully Living a Socialized Existence

Similar to D and H, F was successfully embedded in a professional career, family, church, and community when he began to make the transition toward living according to his sense of Self. Furthermore, we could say of F (as D and H) that he lacked differentiation from world and connection with Self. That is, his Self/World boundary was unclear. In retrospect, F felt that his work and way-of-being functioned to maintain the "status quo" and that he did not pursue questions of life-meaning and consider alternative ways-of-being.

3. Diminution Phase: Catalytic Event and Wholistic Disintegration

In F's protocol we see that his transformational process was catalyzed by the suffering and death of his father. The disintegration of F's inner world began when his understanding of life and his position in it died with his father. This necessitated a radical redefinition of Self and life-meaning. This influenced the disintegration of his social world as he rejected his former life, maintaining few relationships and redefining those. In terms of "world around", F eventually developed a sense of sacredness and wonder of life which influenced a redefinition of his being-in-the-world to involve interconnectedness and responsibility for co-constituting a Life-affirming way-of-being-in-the-world.

In the existential perspective "the apprehension of one's finiteness can often catalyze a major shift in perspective" (Yalom, 1980; pg 239). F spent several months watching his father die, listening to him contemplate the meaning of his existence. F's father had difficulty accepting his fate and assessed that he must have lived his life "incorrectly, making many wrong choices for all the wrong reasons, living on the surface of himself in order to do what was 'right'... ignoring the inner promptings of his soul". "Right" had been "according to everyone's expectations... his father, his God, and the law of the land".

Having witnessed in his father the "soul suffering" that occurs during the death of a person who has not lived authentically, F began to question how he was living his own life and chose to make radical life changes. At first these changes were inspired by his fear of dying the death of his father; later the new life became Self-rewarding and his personal growth became the motivation.

F realized that the men of his father's generation had paid a specific price for failing to contribute to the cultural life of their families: they had neglected the basic religious principle of rebirth which allows spiritual life to really flourish. When such an important cultural task is ignored and buried in social mores and church dogma, it does not merely stagnate, waiting for the person to make a developmental move. It regresses, goes unconscious and bothers the ego greatly, throwing forth doubts, creating inner conflict and collisions of duties. When the collisions are not satisfactorily addressed then anxiety must be the consequence. In the father's case this psychological suffering paralleled his physical demise. F picked up where his father left off - with a case of acute existential anxiety - but fortunately he was able to transform this to a new definition of Self and way-of-being-in-the-world.

F felt that his father did not satisfactorily resolve the "real questions" of his life or reconnect with his own Self. This confrontation with death and life-meaning inspired F toward a renewal of his sense of mystery and preciousness of life. The

recognition of his likeness to his father (in worldview and way-of-being) and likewise his own finiteness and responsibility for a life-meaningfully lived according to standards of Self inspired F to reconsider his own path in life. Consequently, F underwent a radical shift in worldview which transported him from a mode of Being characterized by inauthentic complacency toward living with more life-affirming integrity. The transition period, however, was not easy and it took at least five years for F to reintegrate with a clear sense of Self.

The death of a man's father is of great importance psychologically and is usually felt to be so by most men (Henderson, 1985). Jung (1962) suggested that it also appears to be closely related to their religious development. The man whose father has died before he (the son) is ready for it is in danger of being thrown into a crucial period of self-doubt and may reach for other father-imagos. With luck or appropriate choice the new father-imagos will direct the man back toward his own journey. This is the case with F who forms affiliations with a carpenter and a priest who facilitated his transformation toward Self-hood.

Because of strong father-son identification and enmeshment and the realization that he had to form a new way-of-being F felt his own death when his father died. He grieved for his own lost self as much as he grieved for his dead father: "I was grieving for my father as if I was grieving for myself; for those 38 years of living my life just as he lived his." F's grief was twofold. He felt the loss of surety and security in being the person he had been - for now he could never go back. This is a kind of nostalgia that may be experienced by people in the transformation process. F also felt extreme remorse for the loss of the person he could have been if he had followed through with his desire to individuate as an adolescent and young man instead of "foreclosing" (Marcia, 1980) on his own individuation during his youth and going to his father's alma mater law school, etc.. This latter kind of grief in a necessary phase is facing ontological guilt and it was very inspirational to F (as it had been for D and H).

F also received a powerful image from his own unconscious psyche. This image inspired him to follow his urge toward transformation. During the latter part of his father's dying process F dreamed of a "huge black ghost" chasing him and of his own efforts to elude it. F's interpretation of his dream, specifically that he felt pursued by the "meaningless life and death" of his father, led to the realization that he had, in fact, been avoiding taking responsibility for living his own life by following the direction of others. In a Nietzschean sense, F realized he would have to transcend the life and philosophy of his mentor/father. In a Jungian sense, this brought about a strong "collision of duties" experience. Although it was a very difficult move, F chose to leap into the unknown rather than continue to follow the path his father had carved.

This dream offered a much needed symbol to show how F might have to retreat to nature to recover the religious principle of rebirth within nature that had remained unborn in his (and his father's) life. At first F did not want to acknowledge the truth that as his father's son he had to go through life without some vital experience of rebirth or life-meaning. What surprised him, but now made him hopeful, was the reference to a form of renewal that was completely unspiritual in the conventional sense.

F found his new sense of religiousness in a retreat to a natural environment. No longer seeing Earth and Nature as things to be controlled he now revelled in wonder at the vitality and wholeness of Life. This was a radical differentiation in worldview for F. He realized he was to look for spiritual insight or guidance as it emerged from his Being with, particularly, earth and wood, those ancient sources of life and light. This insight helped F to correct the intellectual and pragmatic one-sidedness of his own intellectual and pragmatic development. In fact, he became quite an artist, giving form to images that emerged from his "own soul".

This individual man's discovery of his own finiteness and question of life-meaning came at a time (1980) when our culture was increasingly realizing the

finiteness of our species and planet as it is affected by unlimited technological conquest of nature and questioning our relationship to Life itself. Through his own increased Self-awareness F sought to explore and address these issues with his writing and knowledge of the legal system. In this way, F. generalized his understanding of death and the value of life from his father to his Self and, ultimately, to a more generic sense of Life itself. His transformation reflects, and is reflected in, the general shift in collective consciousness that characterizes the 1980s and 1990s.

4. Transition During Retreat: Psychological Clearing, Revaluation, and Enlargement

With the death of his father F came to realize that it is his own Self to which he will be accountable at his death and most crucially that he did not know this Self, i.e., that he was Self-alienated. In other words, F realized he will die alone but there is also the possibility that he will die all-one within himself and the transpersonal whole rather than "dying the death of (his) father". Recognizing that his father did not die peacefully within himself despite having met external expectations for living his life suggested to F that he discover and live by his \own\ requirements for a meaningful life and thus to find his way to transpersonal life-meaning. This meant, first of all, then, that he had to get to know his own Self and that this would be a process requiring solitude.

Related to awareness of death in transformative process is the concept of existential isolation (Yalom, 1980). As a consequence of his father's death, F attained the realization that he will eventually die, and especially that he will die alone despite even the closest relationships he will have formed with others during his life. This brought to F's awareness the natural tension in the human psyche between this ultimate aloneness and the desire to feel an encompassing in a larger whole, which -as Yalom points out - may be death itself.

F had been dependent upon his father and had neither chosen to live his life as his father and society prescribed nor had he opted for alternatives. He had simply fallen into the path trod by his father. At 38 years old, having been a successful and acceptable member of the status quo, F's task became one of taking his own life into his own hands. Only from this place could he really relate with God in the transpersonal sense. As suggested by many psychologists who have experienced this process before him (e.g.. Kierkegaard, Nietzsche, Jung) and as indicated by many spiritual Masters themselves (e.g.. Jesus, Buddha) F found it necessary to leave his former life and persona behind and he took radical measures to do so.

a. Finding Self in the Freedom of Solitude

It was during his retreat into solitude that F was adle to free himself from the influence of other's expectations and the persona with which he had identified. In this freedom he was left to face his Self-alienation behind this social persona. In his solitude he released a deep sense of sadness and loneliness in this loss of connection with Self, at the same time as he reawakened his connection with Self.

A main reason for F's self-imposed isolation is expressed in Heidegger's (1962) concept of "uncanniness", which refers to "a state in which one loses one's sense of familiarity with the world" (p. 233); an individual awakening to Self awakens to the sense of being alive and unfamiliar with the very environment in which s/he previously felt at home. Nietzsche (1876), reflecting upon his own experience of uncanniness, wrote: "all at once the young soul is devastated, torn loose, torn out... the will and wish awaken to go away, (from) everything which it had loved until then!" (p. 6).

So, not only was F feeling ungrounded within himself, the world within which he was embedded now served only to exacerbate his feeling of being alien. Experiencing acute Self-alienation and uncanniness, F followed a compelling urge to

isolate himself from almost all that he had been associated with and went into a long period of solitude, retaining contact only with his children.

b. New Sense of Liberation and Vitality

One consequence of the uncanniness and withdrawal from the familiar was a strong sense of disorientation and energy release. F initially experienced an abundance of physical, emotional, and psychological energy, yet was clearly "ungrounded" (Yalom, 1980), having yet to evolve a sense of Self through which to channel this newly released life-energy. He anchored himself with the security of a safe retreat, where he could fulfill his urge to become familiar with himself. F accommodated this wish by purchasing a farm where he felt safe, secure, and away from the influence of "social world" while opening to know relationship with "world around".

Initially F's self-imposed exile was fueled by a desire to get away from his former egoic-self and relationships with others; later it became a way to get to know his "deepest Self". In this very sense, transformation is both a move "away from" and a move "toward". Early in his hermitage F was seeking to relieve himself from the pressure of relationships where he felt bound by historical patterns of relating (specifically with his wife and mother). He felt estranged from previous significant others and relationships in which he felt constricted in being his new Self - or allowing it to emerge. He also felt that these relationships, where he should feel intimacy but did not, emphasized the truth of his existential isolation and lack of intimacy. Once away from the limitations and sterility of his former relationships F's isolation became the place for him to nurture a new awareness of who he was and how he wanted to be.

Although while in the initial phase of the transformation F felt foreign to his children, he chose to continue his relationship with them. He felt urged on in his transformation process to help his children explore new ways of being, and for himself to find to ways to connect with them. F found that his children could inspire a youthful

sense of wonder in him - i.e., they aided him in reuniting with his own inner child-likeness, and life-affirming part of himself.

c. Expanded Emotionality

During this five year hermitage, F. became aware of a broader spectrum of human emotions. F had always lived on the "straight and narrow" and his emotional experience has likewise fallen within a narrow range. He had formerly considered himself to be a very "stable" person. With the change in his life F was overwhelmed with an expanded range of emotional experiences. Especially disconcerting for him was the instability and unpredictability of his new emotionality. For instance, he found himself "continually vacillating between two polarities - one of excitement and anticipation of the new and another... struggling with a deep inner depression". F gave the example of how he would be "sad and crying and then find (him)self staring in wonder at an insect or cloud". Over time "this wonder began to take over more and more as (he) let (his) remorse and grief go". He also experienced polarities of certainty and uncertainty; existential guilt and revitalized courage-to-be. Eventually, F's emotionality leveled out as he became more grounded in his Self.

Over time F did a great deal of psychological clearing. As he said: "all day and night I was working with my hands and my head and emotions were free to just pass through, (that) was probably the healthiest thing I could have done for myself. I would cry, chuckle, laugh, sing, be angry, be sad, and it would all flow out of my hands and through the tools and the wood." This is reminiscent of Jung (1962) indicating that if he had not expressed his inner process in image form he would have lost his sense of ground.

Eventually, F found a way to resolve his grief for Self-alienation which he experienced as "loneliness". When feeling lonely he would do a mirror meditation which helped him return to the awareness that "I'm not alone, I'm with me". This

attitude of basing his Being within his Self encouraged exploration of Self in many ways.

d. Expansion of Self-Knowledge: Life-Meaning, Creativity, Passion, Values, Body, Religiousness, Relationships

F thoroughly questioned his understanding of the meaning of life through his own creative processes, his relationships with others, his revaluation of values, and his understanding of religiousness.

While initially rejecting his previous religious affiliation as part of his getting away from his past F did arrive at a redefinition of religiousness through another mentor relationship when he acquainted himself with a theologian who assisted his explorations of his new sense of Self and God. Newly alone with himself, F learned the true meaning of Whitehead's (1962) revelation: "isolation is a condition of true spiritual belief" and religiosity "is what the individual does with his own solitariness.... if you are never solitary you are never religious" (pg 16). F came to embrace God in a new, more personally meaningful way, which involved new ways to worship and affirm Life. This became the ground for his life-meaning, and new sense of Self and way-of-being.

e. New Sense of Sacredness of Life and Interconnectedness

F's new sense of religiousness became founded on his new awareness of the "vitality" of his Self and all living things and "that we are all connected" through "oneness in vitality and life-force". With this fundamental understanding of interconnectedness F realized and felt the sacredness of all that is.

5. Integration

a. Rebirth

Through his process of transformation F's sense of wonder and mystery of life slowly returned. He became increasingly aware of the presence and preciousness of life in its many forms. He found himself to be "unusually sensitive to the life-force

present in all living creatures" and meditative in his Being. He experienced a new zest for being and doing in the world. He found that "everyday life itself can beget the child, the new thing, the wonder" (Lockhart, 1987, p. 14).

Interestingly F noted several times that he is inspired to influence his children with his new learning yet his children inspired a sense of wonder in him. He also found that to regain a sense of wonder at life "is to be continually surprized" (Evernden, 1985, p. 141). For F, his new sense of wonder entailed an understanding of the mis-fit (collision) between conventional perceptions of reality and his own transformational experience which required that he revaluate all former values.

Heidegger used the term "thrownness" to refer to the state of finding oneself thrown into an existence not of one's choosing. Although one creates (or discovers) oneself, the fact remains that what one ultimately fashions for oneself is limited by one's having been thrown into the situation of one's own existence.

In the case of F we see that he had relinquished much of his freedom to choose who and how to be, to the "thrown" components of his existences. Rather than facing the responsibility for his own life for the first 38 years F had been content to be very other-directed - by his father, his church, the laws of the land, and the social expectations of a person given his "thrownness". "Like father - like son", F had chosen to follow the "clear trail" his father had carved. The consequences were that he eventually had to face his isolation from others, and especially his own Self. F had been well socialized and was a good lawyer but had never really faced the existential dilemmas of freedom and choice. He had merely lived "responsibly" by following the social prescription of the position and family he was born into.

F came to realize that he may not have choice about his "thrownness" (i.e. sex, historical epoch, social position, etc.), however, given his life situation and new awareness of it he must now choose in responding to it. In this sense F experienced his own "situated freedom" (Valle and King, 1978, p. 270). That is he realized he was

free and had the obligation of making choices within and limited by a given situation into which the world has thrust him. F came to realize that he was "condemned to choice", within the world, in the existential sense. Upon taking this freedom came a multitude of possibilities, and again the responsibility for making further choices, within the realization that all possibilities for being cannot be fully defined or lived. F's "legitimate heritage" (Fingarette, 1963) of values, family and legal training (for example) had to be carried forth into his "new life".

Although F had left much of his conditioned and "thrown" persona behind, he found new ways to structure his life within the context of what he had developed in the first 38 years of his life. These evolved parallel with his new reasons for Being. For example, he declares that he now wants to use his legal and scholarly skills "to contribute to the evolution of humanity"; "to live the most outrageous and worthwhile life possible". He also specified the intention to use his inner resources, to love and live totally, to learn as much as he can and pass that on to others, to work toward healing the environment.

In this way F does not become continually overwhelmed by the freedom from structure and expectations - he maintains a ground in some continuous sense of Self. Such new life-plans and purposes appear frequently throughout his protocol and it would appear that here is a way for F to feel groundedness, continuity, control and security given his "new life" and new sense of an undefined future.

F found himself in a "collision of duties" with both social guilt (social contracts broken) and existential guilt (life's potentials unlived). He experienced considerable panic at leaving behind the known and secure and in facing an unpredictable future. Feelings of guilt, panic, fear and doubt receded as he developed surety in his sense of Self and responsibility for who he was and would be; in place of guilt and panic emerged excitement, anticipation, wonder and innocence.

F's dream presented him with an awareness of several choices which he faced at that time: to either make his own decision or to listen to "others" who are available at the moment of decision-making; to continue along the common path, or to retreat into solitude and the Self-direction required in being alone; to remain in a lifeless sterile environment or to immerse himself in the wonder of Nature experienced consciously through his own Self. In the dream F was afraid of the responsibility for the choice and listened to the stranger who told him to follow the common path - almost immediately he was destroyed by the "meaningless life and death of his father".

In studying the dream F saw his pattern of losing his own sense of Self-direction to other people who act as if they "know" and are willing to advise him. He witnessed how he allowed himself to be rescued by others who would seem to know what is right. In his life then, F chose to take a less known path. He retreated into solitude and a place where he could make his own life decisions and be free of the immediate influence of others who would continue to direct him. His intention was to explore his sense of Self-direction and Self-expression.

Evidently F's unconscious attempted to correct his conscious attitude through the dream. The dream can thus be seen as an anticipation of his later conscious encounter with Self. Later, his art became a product of a great deal of conscious effort to assimilate the raw numinosity that accompanied his experiences.

Initially, F moved from dependence toward counterdependence where he tried to re-form his life as "not-like" that of his father. Thus, while he still saw his responsibility as one of living his life differently than his father, he was still not independent. Perhaps rebelliously he adopted an "alternative" lifestyle as part of rejection of previous life and on the rebound from the catalytic event of his father's death. This is also seen in how he purposely chose new "father imagos" (the

carpenter, and the theologian) who were clearly different, if not the opposite of his father.

F's sense of counterdependence and rebelliousness help explain why initially he was very ungrounded and experienced an abundance of newly freed energy. Although he seemed to break all the of cords that bound him at once, he was not yet truly liberated from being other-directed because he was not yet Self-directed. This left him disoriented and unsure in the face of his newly discovered freedom. Eventually his solitude in a natural environment helped him establish a new ground for Being.

F found his reliance on previous foundations was very shaky or absent. For instance, in the early phases of his hermitage when he prayed to his God in the way he had always done he felt the "words echo as if in a broad and empty chamber." Later the empty chamber began to be filled with his new sense of God. F began to know and listen to his own "heart" and felt that his source of influence and control in his life was no longer the socialized prescription or religious instruction he had previously lived in accord with. He initially rejected his previous faith completely, yet over time he returned to a revaluing of some aspects of it, as he redefined godliness and religiousness in his own way. F took on the responsibility for facing and answering the essential questions of life. He became Self-defined and Self-accountable in a broader and deeper sense of these words.

Although choosing the unknown and unpredictable can be accompanied by an ontological anxiety or fear that the choice taken may take one on an unfulfilled route, this is still often the way of growth and development. Choosing the unknown is difficult and requires courage as it involves rejection of security and active acceptance of responsibility for the course of one's life. F had learned that to choose the familiar and known, while easiest in the short term, is to court ontological guilt or the sense of missed opportunity. As in F's case, such guilt and remorse accumulates if this choice

is taken regularly and the predominant mode of being becomes a stable sense of stagnation, meaninglessness and despair.

As Kierkegaard and Nietzsche led us to understand, achieving one's potential for Being involves a painful process of searching for Self and decision-making in the face of doubt and aloneness. Authentic being is attained through facing truths and making decisions with Self-responsibility. Recognizing the hazards of choosing according to integrity of Self and choosing it nevertheless is the ultimate attainment. F found that in an authentic existence one confronts directly the ever emergent possibility of non-being, makes decisions in the face of uncertainty and takes responsibility for them. This is a lengthy process which occurs over a series of choices, and the choices often require Self-exploration.

F also began to take responsibility for forming new relationships with people who would not dictate to him but would assist him in finding his own way and discovering his own understanding of issues (for example the theologian mentor as opposed to his dictator father). F stated and appeared to enact "the value of each person finding his own way".

Although F is not yet "finished" he is clearly in a process of moving from being other-directed toward Self-direction, from not recognizing his existential freedom to realizing his responsibility in consciously affirming his own Self. In existential psychology: "If you take responsibility for what you are doing to yourself, how you produce your existence - the very moment you get in touch with yourself - growth begins, integrations begins" (Russell, 1978, 260). F's transformation process defies clear delineation of stages yet over time we see integration of a clear sense of Self.

F felt it was a "painful awakening" but the trauma of his father's death inspired a long period of reflection and re-evaluation of his way-of-being during which he formed a new understanding of Life and sense of his own Self. Parts of himself died as others

emerged to be lived and over time F was "as a child again" yet with the legitimate heritage of a middle-aged adult.

Through solitude, F awakened his sense of self-direction and developed a whole new set of values. He began "an internal searching of (his) own inner values and ideals and thought each thing through as if it were all new". As he came to know his own "heart" he became increasingly authentic in being his own Self. Through this process new modes of action in the world emerged to be taken and he was ready for reentry.

b. Reentry: Ethic For Responsibly Co-Constituting A Life-Affirming Existence

F described how he began to feel ready to return to the world. "I was looking inward, then I began to need to play a part in the world. I knew that I would never be free as long as I was not dealing with the suffering around me. I had to deal with my increasing sense of social and political responsibility". This new attitude for social action, based on his new consciousness of interconnectedness and co-constitutionality, marked his reentry phase.

F also felt that he had been in solitude for a long enough period of time. When he left his community, career, and family he had seen that he would not feel real intimacy with others until he felt it with himself, and so he had spent a great deal of time alone, exploring his Self. He now began to feel that his task was to lessen his isolation and further his development of Self through living in the world.

At the time of data gathering F had more than begun his reentry process having lived for almost one year in a community of people committed to personal growth - a healthy environment for a developing Self. We could expect that as he expands his interaction with the world F may be challenged in incarnating his own sense of Self, including his Self-direction, as all "adults" are.

Having relinquished much of his former life during the period of retreat, he had emerged to re-engage within the social world and to enact his new sense of social responsibility.

Specifically, for F these became environmental actions. He found that this was a satisfying way to direct his knowledge of the legal system. Previously he had "stood by so indifferently and impassively to the destruction of our planet - (he) had even made money and won cases on it... had valued the law more than life, believing in and trusting those who made" laws. Now he sought to use the law to uphold his new value - Life itself.

"Like an adolescent", F was beginning to know and form definitions of himself through his relationships with others. His new sense of Self in relationship with a broader sphere of people was taking shape. He found an openness to a new way of being with others. He felt himself to have an increasing sense of presence in the world.

F experienced a new physical sense of being, new passions for new ideas and a new zealousness and intentionality as well as a new channel for his passions and conviction. This shift in world view also manifested in his new forms of Self-expression. F felt he could express himself meaningfully through wood-working and various forms of writing. During his hermitage F discovered his own creativity as a way to explore the unknown parts of himself. Ultimately, F formed new relationships with the world, which he felt to be meaningful, based on what he feels to be his new mediums of Self-expression (e.g. wood working, carpentry, and especially writing). Over time he reclaimed and formed a new relationship with his own body - changing diet, finding pleasure in athletics, creating with his hands, and feeling grounded and present in the world. F did not relate sexually with others for several years and then slowly began to form a new sense of his sexuality and sensuality in relating with

others. His body that once was his vehicle, became his "temple" and he experienced life with a new sense of physiognomic awareness and vitality.

F now forms new interpersonal relationships based on Self-expansion possible within them and values relationships with others who explore their true Selves through a balance of solitude and intimacy. He seems to be developing a sense of perspectivism on his previous Life and others who undergo such transformation experiences.

c. Resolution: Commitment To Fully Living; Self-Direction; Authentic Religiosity as Life-Affirmation

Although he realized that all of his life had been "necessary" F felt an urge toward compensation for lost time and gratitude that it was "not too late to be in this world in a different way". He was utilizing the renewed opportunity to live his life fully.

In reevaluating and relinquishing his old worldviews and way-of-being F had felt considerable existential angst and uncertainty about how he could live a meaningful life. To help himself through this he developed new agendas and structures for living, utilizing his "legitimate heritage", in an attempt to reform his sense of existential meaning and live up to his responsibility to "the evolution of humanity". His fear and doubt became inspirational to him, accessing courage and commitment to Self and Life-affirmation.

F's progression toward Life-affirmation and Self-exploration and expression brought him to redefine his purpose in life. He began to answer the questions of existential meaning from a personal growth and social action perspective - influencing his own children and the evolution of humanity, and protecting the environment became his new general goals. Specifically, having reawakened his sense of awe, wonder and appreciation for Life in its many forms he sought - through art, writing, and

lived example - to influence others in this direction also. For example, his legal expertise became directed toward environmental protection through legislation.

F's questions of life-meaning have been answered, not rationally, but by living in the whole of his life-world. What he has been seeking, the meaning of his life, has been found although he considers himself as "evolving" and he feels intense ethical responsibility to live up to his awareness and commitments. F's life-meaning is nothing less that the conscious realization of Self/God and this realization could come to life only through an ordeal of death and rebirth.

Table 3

Thematic Clusters of D's Lived-Experience of Transformation

A. Successfully Living A Socialized Existence

1. Material and social success (1)
2. Living according to introjected social values (2,3)
3. Lack of differentiation from world and connection with Self (4)

B. Diminution Phase: Wholistic Disintegration of Life-World

4. Physical-world disintegration (5)
5. Inner-world disintegration; meaninglessness; emptiness; despair (6)
6. Social-world disintegration: professional, domestic, self-concern (7)
7. Helpless to mobilize; stuck in the impasse (8)
8. Personalized awareness of environmental influence to her life-world (first physical, later inner and social) (9, 10)

C. Transition Phase During Retreat: Further Disintegration and Enlargement of the Psyche Until Turning Point

9. Retreating from the world and obligations of past persona (internally motivated) (17)
10. Retreat, physical cleansing, healthy environment, relaxation (19)
11. New Perspective on balance of Life-world: awareness of embodiment within environmental and existential context, awareness of co-constitutionality (9, 10, 11, 12, 40)
12. Unconscious overflows into consciousness: compelling new awareness is unavoidable and inescapable (13, 21, 23, 39, 40)
13. Maintaining the attitude of a Self-responsible stand despite social pressure to return to her former way-of-being (14, 15, 17)
14. Ungrounded sense of liberation, unsure of new way to be (17, 20)
15. Remorse and surprize at historical lack of awareness (18)
16. Physical illness, emotional exhaustion, despair, meaninglessness, powerlessness in face of disintegration process and in the world, care-less-ness about living and relating (16, 30, 33, 35, 11, 26, 42)
17. Resentment, anger, rebellion toward past influences; catharsis; relinquishes previous values; intersubjective projections; judgement distances self from others; anger at specific and general others (22, 24, 27, 28, 29, 36)
18. Sense of helplessness, powerlessness in effecting change in the world; existential isolation; social rejection and alienation (25, 28, 31, 36, 37, 38, 41)
19. Loss of support shocked her into further retreat (externally motivated) (31, 32)
20. Feels uniqueness of her perspective; feels burdened with extra sensitivity and perceptiveness and responsibility to heal the world; fear of sharing her experience (36, 37, 38, 40, 41)
21. Diminishing strength of established relationships; others maintained relationships (35)
22. Inner "death" reflected in perception of world; internal state projected upon world; identification with physical world is literal (40)

Table 3 cont'd

23. Lowered self-concept; realizes Self-alienation; feeling inauthentic; lack of personal purpose and position in life; fear of insanity; feels confusion and grief for loss of integrity and authentic being (41, 42, 59)

24. Turning Inward, facing the unconscious contents; egoic surrender to the process; turning point (34, 44, 45)

D. Integration Phase: Rebirth, Resolution, Reentry

25. Rebirth: Refreshment and rejuvenation, reconnection with vitality of Self and Life; sense of sacredness; will to live returns; new strength, energy, joy and wonder, peacefulness; new horizon for Being; new possibility for future (46, 47, 50, 51, 52, 53, 55, 56, 62, 71)

26. Supportive social and physical environment is ground for the process (43, 46)

27. Shift in perspective; re-evaluation of sense of Self and of Self as active and effective in inducing change in her own life and the collective; Self-knowledge develops; new balanced perspective; redefines religiosity; existential responsibility redefined, Life-affirmation as life purpose; Being meditative; commitment to action with integrity and care (47, 48, 50, 51, 52, 54, 55, 60, 66, 67, 69, 70, 71, 74)

28. Recognition of how perception and inner world influences experience of reality or broader life-world; develops awareness of the interrelated balance of the whole life-world (40)

29. Understanding of catalyst for actively changing life; sees changes in Self, sense of evolving Self; sense of transformation; gratitude for the process; hindsight on Self-alienation (58, 67, 68, 72, 73)

30. Reintegration of, and reentry to, social world; reformation of family relationships; forgiveness and compassion toward previous targets of anger; new way of interrelating; new commitment to social action, influence and healing; new sense of transpersonal (48, 57, 61, 63, 64, 65, 66, 68)

(Numbers in brackets represent thematic labels from original meaning units as gathered in Table 2 in Appendix I).

Table 4
Higher Order Clusters of Themes From D's Lived-Experience of Transformation

A. Successfully Living A Socialized Existence

1. Material and social success according to introjected social values (1,2)
2. Lack of differentiation from world and connection with Self (3)

B. Diminution Phase: Wholistic Disintegration of Life-World

3. Disintegration of Whole Life-World (4,5,6,7,8)

C. Transition Phase During Retreat: Further Disintegration and Enlargement of the Psyche Until Turning Point

4. Retreat (9,10,19)
5. New Perspective: Whole Life-World and Co-Constitutionality (11,12)
6. Collisions of Duties: Differentiation From Collective and Former Worldview (13,14,15,20)
7. Powerlessness and Carelessness (16)
8. Rejection of and by Social World; Revaluation of Values; catharsis and existential isolation (17,18,19,20,21)
9. Self-Alienation (23)
10. "Death" (22)
11. The turning point of surrender and active participation; enlargement of the psyche; perspectivism emerges (12,24)

D. Integration Phase: Rebirth, Reentry, Resolution

12. Rebirth: new perspective of Self as powerful and careful; sense of sacredness (25, 27, 28)
13. Reentry: Reforming Relationships and Commitment To Action (26, 30)
14. Resolution: Authentic religiosity - Life Affirmation as Life Purpose (27, 29)

(Numbers in brackets represent the thematic cluster from Table 3)

Table Six

Thematic Clusters of H's Lived-Experience of Transformation

A. Successfully Living a Socialized Existence

1. Successfully Established Professional (1)

B. Diminution Phase: Wholistic Disintegration of Life-World

2. Long Term Stress and Fatigue (2, 7, 12)

3. Death of a Close Friend (3)

4. Existential Questioning, Remorse for Unrealized Potential; Meaninglessness (4, 6, 10, 11)

5. Immobilization in Impasse; Powerlessness; Uninspired; Resignation; Avoidance (5, 7, 8, 9, 10)

6. Brief Moments of Enlivenment and Satisfaction (13)

C. Catalytic Event: Facing Death Inspires Life Affirmation

7. Facing Death Inspires New Perspective on Life (14, 15)

D. Transition Phase During Retreat: Expanded Awareness and Psychological Clearing

1. Expanded Awareness

8. Insight and Recognition of the Event as Symbol (16)

9. Commitment to and Awareness of Inner World Changing (17, 18)

10. Acute Sensory Awareness, Wonder, Gratitude, Sense of Sacredness (18, 19)

11. Awareness of Lack of Control of Own Mortality (25)

2. Psychological Clearing

12. Remorse: Recognition of Missed Livedness (20, 22, 6)

13. Emotional Release of Grief for Lost Opportunity and Unfulfilled Potential (21)

14. Anger Toward Sources of Introjected Values, About Reality of Personal Responsibility and Powerlessness, Generalized Impersonal Anger; Revaluation of Values (23, 24, 25, 26, 43)

15. Emotional Intensity and Polarities, Confusion, Uncertainty (27, 42, 47)

Table six cont'd

E. Integration Phase: Rebirth, Reentry and Resolution

16. Social Support Facilitates Healing and Reintegration: Understanding and Solitude (28, 40)

17. New Self Emerging, Finding Own Self, Self-Direction and Personal Responsibility; Commitment to Live Fully; New Horizons for Being; New Perspective; Authentic Religiosity (29, 30, 32, 35, 36, 37, 38, 41)

18. Revitalization and Raised Awareness; Sense of Sacredness (34)

19. Recognition and Gratitude For the Catalysts (31)

20. Towards Embodiment (44)

21. Towards Social Action as New Priority; Enactment of Ethical Responsibility; Caring For Self as Base For Caring For World (32, 33,l 45)

22. Reconnecting With Others: Change in Interpersonal Being, Caring From The Heart, Recognizing and Sharing the Process (33, 46, 48)

23. Sense of Transpersonal and His Part in the Whole of Life; Co-Constitutionality (39)

Table Seven

Higher Order Clusters of Themes From H's Lived-Experience of Transformation

A. Successfully Living a Socialized Existence

1. Professional Success According to Introjected Social Values (1)

B. Diminution Phase: Wholistic Disintegration of Life-World

2. Disintegration of Life-World (2, 3, 4, 5, 6)

C. Catalytic Event Inspires Life-Affirmation

3. Catalytic Event as Turning Point: Facing Death Inspires Will to Live and New Perspective on Life (7, 8)

4. Expanded Awareness of Inner Change (8, 9)

5. Expanded Awareness of Finiteness and Sacredness of Life; Co-Constitutionality (10, 11, 23)

6. Psychological Clearing: Remorse, Grief, Anger, Powerlessness (12, 13, 14)

7. Emotional Intensity and Polarities; Confusion and Uncertainty (15)

D. Integration Phase: Rebirth, Reentry, Resolution

8. Rebirth: New Sense of Self and Horizon For Being; Sense of Sacredness (17, 18, 20)

9. Reentry: New Way-of-Being-in-the-World (16, 21, 22, 23)

10. Resolution: New Perspective of Self in World; Self-Care as Basis For Care-Full-ness in World; Commitment to Life-Affirmation (19, 21, 22, 23)

Table Nine

Thematic Clusters Of F's Lived-Experience of Transformation

A. Successfully Living A Socialized Existence

1. Successfully established professional and family man living according to social and church doctrines (5, 15, 33)

2. Not exploring questions of life-meaning (42)

3. Maintaining status quo (43)

B. Diminution Phase: Catalytic Events and Wholistic Disintegration of Life-World

4. Realization of mortality inspires life change (1, 5, 57)

5. Question of responsibility for life-meaningfully lived according to Self's standards and collective contribution (3, 9, 10, 42)

6. Revaluation of worldview and way-of-being (2, 7)

7. Perceives Self-alienation, loss of wonder for life, lack of differentiation, and loss of horizon for Being (4, 6, 7, 8)

C. Transition Phase During Retreat: Enlargement of Psyche, Revaluation, Psychological Clearing

8. Retreat to radical change in way-of-being (11)

9. New sense of liberation, vitality, excitement (12, 13, 32, 33, 42)

10. Initially ungrounded in new sense of Self; feels lost, confused, unprepared for new way-of-being; indecisive, uncertain (46)

11. Grief for lost Self and remorse for indifference to Life (14, 43)

12. Explore Self: alternative worldviews for life-meaning and purpose, direction, work, passion and conviction, relationships, new mentors, creative expression, values, motivation for action, body, religiosity, solitude (16, 15, 17, 18, 19, 20, 21, 22, 29, 32, 33, 34, 36, 40, 41, 45, 49, 56)

13. Explore emotionality: polarized and extreme emotions - excitement, certainty of purpose vs depression, remorse, emptiness (31, 35, 37, 39, 43, 54, 55, 59)

14. Creative expression as psychological clearing and meditation (22, 32, 33)

15. New sense of sacredness and wonder of Life, interconnectedness; excitement about unknown, feels like a child (35, 42, 43, 54)

16. Nostalgia for former simplistic worldview and way-of-being (38)

17. Feels constricted by former relationships so lets them go to explore new Self; moves toward freedom in solitude (47, 48, 49, 52, 58)

18. Realizes lack of intimacy (16, 52)

Table Nine cont'd

D. Integration and Reentry

19. Recognizes own death-rebirth process and feels gratitude for life change; feels like a child with new horizons (24, 30, 44, 54, 61)

20. New sensitivity to sacredness and wonder of Life, new religiousness (25, 27, 41, 42)

21. New sense of presence, embodiment, meditativeness (28, 56)

22. Feels need to play a part in the world; ethic for life-affirmation through social action (23, 26, 50, 54)

23. Commitment to fully living (27)

24. Forms deep relationships with others who expand sense of Self through solitude and intimacy; broadened interpersonal horizons, new sub-culture affiliation (51, 53, 60)

25. Decision-making based in sense of Self; Self-direction (19, 29, 46)

26. Evolving sense of Self (51, 53)

(numbers in brackets represent meaning units from Table 8 in Appendix I)

Table Ten

Higher Order Clusters of Themes From F's Lived-Experience

A. Successfully Living A Socialized Existence

1. Professional and social success according to introjected values; maintaining status quo; not questioning life-meaning (1, 2, 3)

B. Diminution Phase: Catalytic Events and Wholistic Disintegration of Life-World

2. Realization of mortality, responsibility for life-meaning, Self-alienation and loss of wonder for life leads to revaluation of worldview and way-of-being (4, 5, 6, 7, 11)

C. Transition Phase During Retreat: Enlargement of Psyche, Revaluation, Psychological Clearing

3. Retreat: Finding Self in freedom of solitude (8, 17)
4. New sense of liberation and vitality ungrounded in sense of Self (9, 10)
5. Expanded emotionality (11, 13, 16, 18)
6. Expansion of Self-Knowledge: life-meaning, creativity, passion, values, body, religiousness, relationships (12, 14)
7. New sense of sacredness of life and interconnectedness (15)

D. Integration: Rebirth, Reentry, Resolution

8. Rebirth: Like a child with new horizons; recognition of, and gratitude for, own death-rebirth process; new sensitivity to sacredness of life; evolving sense of Self; new definition of religiosity; new sense of presence, embodiment, meditativeness; self-direction (19, 20, 21, 25)
9. Reentry: Ethic for responsibly co-constituting a Life-affirming existence; influence on others; new way of relating (22, 24, 25)
10. Resolution: Commitment to fully living; Self-direction; religiousness as Life-affirmation through social action and way-of-being (22, 23, 25)

(numbers in brackets represent thematic clusters from Table Nine).

CHAPTER FOUR GENERAL DISCUSSION OF THE LIVED-EXPERIENCE OF TRANSFORMATION

A. Introduction

In order to form a general but detailed descriptive and interpretive discussion of the process of psychological transformation as revealed by the data I have used the same process of specifying, clustering and ordering themes as I did for each of the protocols (Tables 2 through 10 for the co-researchers). Tables 12 and 13 show the combined thematic clusters and higher order clusters derived from the data. Table 11 (in the Appendix I) shows the first synthesis of themes across all cases. As can be seen in Tables 12 and 13 I have continued to follow the delineation of the overall transformation process into three indiscrete phases: diminution, transition, integration.

B. Discussion of the Process of Transformation

1. Successfully Living A Socialized Existence

We have seen that as the story of each person begins the individual is "successfully living a socialized existence" - a term I have adapted from Dabrowski (1964) to indicate that worldview and way-of-being are determined by the conditioning influences of their culture and early home life. The individual is as yet undifferentiated from social world and lacks a clear sense of Self. At an apparently natural developmental point, having attained the socialized goals of "the first half of life", as Jung would describe it, these individuals were each faced with making the change to "the second half of life". This change requires a "turning inward" of attention in order first to establish a sense of Self as distinct from World. This differentiation process is

completed by revaluating beliefs, values and way-of-being-in-the-world. From this base a point is reached where worldview and way-of-being take new form, defined and directed by Self.

Each co-researcher was brought to this turning point through an identifiable catalytic process or event which forced them to address questions of life-meaning and purpose through explorations of Self and Self-in-the-World. It would seem that a certain degree of readiness within the individual welcomes the transformation inspired by what could simply be normal life events. That is, parents die, bodies become ill, and we ecounter violent members of society. However, not everyone with these experiences is moved toward a radical transformation of worldview and way-of-being.

This leads me to conclude that transformation is a somewhat natural process catalyzed by the timely events of life. Jung (1964) felt that transformation was a natural process occurring whether we are conscious of it or not. It would seem that catalytic events serve to bring this natural transformation process to consciousness so we can facilitate it with active participation.

If we look closely at the lives of the three co-researchers we can see that they each were, in some way, developmentally "ready" for the catalytic events that would inspire them to radical life change. H was, most clearly, already undergoing a diminution process brought on by overwork and imbalance of caring for the world and being alienated from himself. D and F would seem to have been quietly embedded in their lives until extreme experiences forced them to examine the nature and consequence of their worldview and way-of-being. D was unavoidably impinged upon by the physical world so that the concept of co-constitutionality became a reality in her immediate experience. F sat beside his father and listened to his developing

awareness of having lived his life "wrongly" even though by social standards he was "successful".

All three had focused their attention on "social world" for much of their lives, neglecting both inner and physical worlds. When these other dimensions of the life-world spoke, their attention was drawn as if to a new sound. Eventually, a balance of consciousness of the three domains of life-world evolved.

From the base of success according to standards within the general "social world" these individuals encountered Self within their own "inner world". Soon they come to recognize the interrelatedness of Self with "World around". This preliminary turning inward and awakening to Self and interconnectedness with world lead each to a new worldview and way-of-being which included conscious and responsible co-constitution of the whole of the life-world. First however, the understanding of self and life as established in the early years of their lives had to "die" so that a new sense of Self and World could be born.

2. Diminution Phase: Wholistic Disintegration of Life-World

All three individual's underwent a process of disintegration of world-view and way-of-Being. For D this began with a physical and psychological malaise that lasted until her rebirth six years later. H identified his diminution as building for at least two years, accompanied by overwork at a highly stressful job, death of a close friend, and a lack of Self-care in his life. H became aware of the diminution at an indefinable point. After a specific catalytic event through which he reclaimed his will to live H experienced an intense six months of disintegration before he began to feel his new sense of Self emerging. For F, three months of accompanying his father on his journey to death, and five years of retreat encompassed the diminution process. For all three,

this first phase of disintegration of life-world overlapped the following one of psychological clearing and enlargement of the psyche while in transition toward new sense of Self.

Specifiable experiences of the diminution phase as revealed in clustering of themes from the three protocols can be summarized as follows: The individual becomes aware of disintegration in any or all dimensions of the life-world. One may become physically ill, stressed and fatigued or in some way encounter one's own finiteness. Established relationships and patterns of being-in-the-world dissipate. The question of life-meaning becomes increasingly predominant in one's thoughts. All that has been valued is now questioned and found empty. Familiar frames for creating meaning and making sense of reality fail. An individual may feel resigned to an impasse or downward spiral, immobilized and uninspired to change the pervasive feelings of meaninglessness and panic, chaos and disillusionment, and despair about the possibility of change. At the same time, awareness of inextricable interrelatedness with "world around" and "social world" becomes intense and unavoidable. A sense of co-constitutionality evolves, yet feelings of helplessness at effecting a change in one's own life parallels a feeling of powerlessness in influencing the world in both local and global dimensions. This latter powerlessness may be exacerbated by an inability to differentiate between one's own pain and the pain of the world.

Previously clear boundaries between body and mind, self and other, conscious and unconscious become vague or at times absent altogether. At the same time, one feels a lack of connection between body and mind, characterized by a general lethargy in the physical body. This may be attributed to stress and fatigue, or an

illness when, in fact, the question of which is causal is a mute point - all is connected even if not consciously integrated. Self-alienation and dis-integration may be experienced as a physical sense of groundlessness and there may even be a pervading sense of disembodiment or uncanniness in being in one's own body.

The sense of unfamiliarity within oneself is compounded with a sense of existential isolation: One does not recognize oneself in the social world either. Although awareness of interconnectedness is emerging the lack of differentiation of Self from World which characterizes the "successfully living a socialized existence" phase becomes experienced as Self-alienation. Existential isolation becomes acute. Because Self is not distinct one does not know how Self fits into the World. One feels "of the world but not in it", separate from it, rather than a distinct part of it. The individual may feel judged and rejected by society at large, and even previously supportive family and friends may not understand the experience or support the individual through this process.

When diminution begins, everything dries up inwardly and outwardly. Although there may be brief moments of enlivenment and satisfaction life becomes experienced as more and more sterile. Wonder for life has dissipated and the perspective on one's horizon of Being has become a narrow and limited point. Unable to act to induce change one feels caught in an impasse. All of this is "new" to the individual who may have been ready to settle contentedly into adulthood, having worked to become successfully established in the world. One may have a sense that what is unknown or unconscious is not possible to access and that there is no way to connect with other possibilities for being although one is intensely dissatisfied with one's life as it is.

Immobilization continues until a catalytic event occurs (or in some cases until more of them occur). This may take the form of a message from the unconscious (dream, image or thought) that takes one into a new worldview, or may be symbolized by an event in the social or physical worlds. Life offers a myriad of possibilities to catalyze mobilization, any or all of which force the conscious mind to recognize the seriousness of the situation. One is compelled to accept the validity of the Self in its drive toward wholeness.

As we see in these three cases, such insights can be inspirational, providing strength and new directions for Being. This creates an anticipation that a new sense of Self is emerging to take the place of the egoic structures that have been left behind. However, given the lack of psychological structure and integrative capacities of the diminution phase these insights can be difficult to accept and live with. There is a compelling and persistent quality to them, such that eventually one simply has to "surrender" to this inner direction and trust the outcome.

For people who have so been "successful" in the early years of adulthood there may be great courage and commitment required to trust this process and give themselves over to an unknown outcome. One may become inspired by the desire for, and recognition of responsibility in living a meaningful life in both personal and collective terms. The question of what one's own life-meaning is and how to enact it pursues one relentlessly yet will does not seem to be effective in solving the issue.

To answer the question of life-meaning the individual will require and seek solitude within a supportive and natural environment, leaving behind previous jobs and relationships, and accompanying personas or obligations to be a certain way which no longer feels meaningful, authentic or Self-true. This retreat allows further

disintegration of previous worldviews and ways-of-being while gestating a new whole sense of Self which waits to be born.

3. Transition During Retreat/ Psychological Clearing and Enlargement of the Psyche

a. Retreat: Finding Self in Freedom of Solitude

In many traditions it is "expected that every man and woman should in solitude and with suffering participate in the so-called vision quest... regularly throughout their lives" (Brown, 1977, p. 207). However, in our society often until a "crisis" period the average person has not spent much "alone-time" in their adult life. None of the co-researchers had built-in alone time in their lives prior to the diminution phase of their process. We can see in the data how as disintegration proceeds the individual seeks solitude. One is unable and unwilling to retrieve the former worldview and way-of-being and feels vulnerable in dis-integrated form. Also, the awareness is dawning that sense of Self cannot be derived from the former way-of-being in the previous social environment.

In solitude, this time, one comes to learn about the companionship of one's Self, passing through loneliness to the realization, as F did, that "I'm not alone, I'm with me!" Thus, while one may seek solitude as a "leaving behind" it can become enjoyed as "discovering Self". Loneliness can become an experience of valuable aloneness all-one-ness in terms of an integrated, whole sense of Self.

A person is ready for such re-integration only when s/he has arrived at the very edge of the known life-world, has become unhistorical in the deepest sense - willing to free oneself from the security and binds of tradition, discarding and outgrowing all that has been, and acknowledging that s/he faces the void out of which a new form of Being may grow.

Entering into the unhistorical void is very challenging to one's courage and commitment. The further enmeshed one has been in family and history the more difficult it is to relinquish it and the more radical one must be in measures to differentiate. The temptation to continue to be who one has seemed to be is great while still in the social world, because the persona has usually been rewarded socially and materially. Faced with the task of choosing, it may seem easiest to continue to abdicate one's individuality, especially when still in the company of people by whom one is "known" and who "expect" certain attitudes and behavior. It is with long term acquaintances, friends and family that one may have the most difficulty manifesting inner change. A new social group which is supportive of "being-in-transition" is the best social environment to select.

Removal of oneself from the social and physical environment in which the persona was developed and enacted may be temporarily (or permanently) necessary for the individual to begin to feel distinct and to allow the Self to emerge and take its unique form. In such solitude one can attempt to retrieve one's Self from the persona which functions according to collectively accepted principles and be free to focus on revaluating one's way-of-being.

In the stillness of being alone, one hears the voices, sees the images, and feels the recriminations and even love of all those who have been influential. When all of these have been heard and responded to, then, eventually, a new voice is heard which belongs to one's own Self. Now the premise for new Being has been achieved.

b..New Perspective: Whole Life-World and Co-Constitutionality.

The new premise for Being, an evolving sense of Self, begins to become grounded within a whole new perspective on life, and Self as part of life, which is also evolving. It is the nature of "being-in-transition" that at any given moment one "feels" more or less integrated and more or less connected with others. Awareness of embodiment within an environmental and existential context becomes compelling, even unavoidable. The concept of co-constitutionality becomes reality in a "felt" sense, as lived-experience. One develops awareness of being involved in, influenced by, connected with, and influencing or communing with "other-ness" while still maintaining a strong sense of Self. Initially, however, this boundary is unstable and one may feel immersed in, enmeshed with, or consumed by "world around" or "social world". D, for example, developed a hypersensitive awareness of her interconnectedness with other living forms and for a time during the transition period her identification with the physical "world around" became quite literal. During his diminution phase H slowly became consumed by the "social world" in which he was immersed - especially by its "shadow" side. For both D and H, as sense of Self became clear during the transition period so did the boundary distinguishing Self from "World".

At other times one feels isolated from any "otherness", separate from world and enclosed within one's own boundaries as was primarily the experience of F in terms of his "social world" while in transition. Interestingly, while D felt boundariless in terms of "world around" her sense of isolation from "social world" was intense. H immediately immersed himself in a supportive community that "cushioned" his sense

of isolation from the rest of the social world. It seems various combinations of extremes in boundaries are played out before a balanced whole sense of Self is established.

Perhaps a sense of interconnection with "other" is usually preceeded by a clear sense of Self. It may be that at times of being-in-transition Self withdraws from other people in order to allow each of its parts to become clear and find internal unification, without outside influence. Until internal integration is achieved one feels alienated from Self as well as isolated from other. This may leave one feeling "fragmented", "scattered", "ungrounded", "uncentered" - not an effective place from which to interact with others. It seems, then, that sense of Self must reach a certain level of clarity to integrate the new awareness of interconnectedness. One then becomes aware of being a distinct Self as part of a whole which is the collective or "Life" itself.

Because one is yet unconnected as Self in World the uniqueness of this new perspective can be felt as a burden (as was the case with D) and exacerbate sense of existential isolation. This is paradoxical in that the new perspective revolves around interconnectedness and co-constitutionality. This paradox is characteristic of the transition period.

The development of the new perspective entails ongoing shifts and transitions in Self/World boundaries until a new sense of Self is integrated within the whole of one's life-world. In the interim existential isolation and Self-alienation are juxtaposed on the new awareness of co-constitutionality and the potential for wholeness of Being.

c. Self-Alienation: New Sense of Liberation Disconnected from Sense of Self

One initial feeling during the retreat to solitude is liberation. One feels freedom from the impasse, and past roles, obligations, and patterns of being. There is also an unexpected surge of physical health and psychological energy which accompanies the psychological expansion of horizon for possible Being and glimpse of wholeness of Self and Life. The retreat may arouse new "zest for life", wonder for nature, and anticipation and excitement about the unknown.

However, these new feelings of liberation are, as yet, ungrounded in solid sense of Self. Hence the individual will soon also feel swallowed by the nihilistic pit of meaninglessness and awesome responsibility combined with powerlessness. This is why emotional and physical exhaustion soon ensues.

As sense of Self evolves so does clarity of life-meaning and a way to responsibly and powerfully be-in-the-world. While in transition, however, one may feel confusion and uncertainty as to "how to be" or "who to be" within the suddenly vast and unknown horizon for possible Being. In contrast to the vast horizons and new found life-energy, awareness of Self-alienation becomes acute. The intensity of being in the void inspires radical revaluation of worldview in order to differentiate Self from the collective and develop a sense of Self in which to feel grounded.

d. Revaluation of Worldview: Differentiation From Collective: Existential Isolation

Just as to develop Self-knowledge one must first become aware that much of Self is unknown so too the integration of Self within World involves, first, expanding the differences between Self and World. It is almost as if an extreme sense of isolation is a necessary part of developing an understanding of Self's place and

purpose in the world and Life. Existential isolation even seems to be a precursor of positive experiences of aloneness.

For each of the co-researchers, some degree of "collision of duties" was inspiration to retreat from the social world in order to become clear on Self. The "collision" between persona and emerging sense of Self necessitates differentiation from family and social mores. In some instances radical degrees of putting space and time between oneself and significant others may be necessary (e.g., D and F) to allow distinctions to form. Responses of family and friends to the individual's need to differentiate clearly influences the severity of action necessary to disinguish Self from world. The more the "social world" tries to retain the aspiring individual within the "status quo", the further away s/he must go to develop Self-responsibility and Self-direction.

Participation in the transformation process requires that one consciously select which relationships to continue to develop and let-go of others which inhibit new ways-of-being. Each of the co-researchers made difficult yet compelling changes in the social dimensions of their life-worlds to allow a new sense of Self to emerge and take form. Such radical measures may not always be necessary, or need not always be permanent when taken. However, some clear entry into solitude must be undergone to allow Self to give birth to itself. This requires not only that others let the differentiating individual go, but that the one in transformation be Self-supportive.

A Self-affirming attitude in the form of "patience, tolerance, and understanding (Price, 1985) toward oneself is helpful, as issues return again and again while complex psychological structures unwind and reveal temselves. A receptive

attitude of respect and honoring images and insights that emerge is important from Self and others.

It is also important to note that although the work to be done is Self-exploration, and while solitude is necessary, a social context that supports one in the process is not only helpful but necessary. While one has relinquished the familiar ego and other previous moorings, thus floating in mid-air, some understanding human contact is needed to remain grounded in the social part of the life-world. For this reason it is imperative, at some point, for the individual to take responsibility for creating the environment to ensure the Self has support and freedom to complete the transformation.

Each of the co-researchers in this study found varying quantity and quality of such support during the various stages of their experience. Without further quantitative data it is difficult to determine whether H's speedy transition (six months) was due to his immediate retreat to a social environment containing a number of people who had preceded him in their transformation processes and who were practiced at facilitating such "death-rebirth" processes. Relatively speaking, D and F spent five and six years respectively, in solitude or with others who had not undergone transformation experiences, before a clear sense of Self was formed.

These lengthy transition periods were likely influenced by other factors yet the idea of facilitation of the process should not be minimized. It was not until F arrived at the personal growth centre that his emerging sense of Self became clear (one year before the interview). In the interim he shared his process with two "father-imagos" who shared ideas with him or helped him learn new skills. While D had unconditional support from a friend and eventually extended her network of social

support it was not until she felt solid in her Self that she became close to others who had undergone similar experiences. Despite these differences it could be said that within the supportive environments (even if this meant non-interference or solitude) each co-researcher was safe to leap and trust that they would land safely within their own Selves.

In selecting solitude and appropriate support it seems that the disintegrating and enlargening person knows that if one reaches out to another without a strong sense of Self the danger exists of easily becoming "lost" in another. This is the very thing from which the differentiating Self is trying to retreat and thereby retrieve itself. The individuating individual must not only avoid social pressures to "return to normal" but must be careful not to fall into the beliefs and lifestyles of a new person or social group. In this sense one remains "solitary" while in the new social environment.

Within this frame of Self-respect, adequate distance between Self and established social relationships and life-styles, and an appropriate new social environment one begins to further explore new worldviews and ways-of-being. This exploration of alternative attitudes and life-styles parallels a revaluation of values.

In the revaluation process one assumes responsibility for discovering one's own beliefs, values, and meaningful ways-of-being. Insights into the historical/biographical influence of "social world" on one's "inner world" become clear and a sense of perspectivism evolves. Eventually this allows for adjustment of the balance of power in constituting Self as lived. However, it seems that the individuals first response is often to radically retreat from established "social world" in the task of exploring and affirming personal values and redefining who one is "now".

As the individual purposefully creates distance between Self and former significant others the strength of the established relationships diminishes. Often others must put out the effort to maintain some degree of connection with the individual who is in transition. Sometimes the differentiating individual arouses rejection from others by withholding self-expression or, more likely, expressing judgement and anger toward those who have been influential or significant. For with differentiation through revaluation it is necessary to do a considerable amount of psychological clearing.

e. Psychological Clearing

During the transition period a great deal of "psychological clearing" is necessary. In the lived-experiences of the three co-researchers this process of clearing the psyche of emotions and unintegrated content seems to occur almost of its own volition once they "surrender" and agree to participate in the transformation process. All of them made note of their expanded sense of emotionality. I will focus on four "emotions" or feeling states which surfaced in the descriptions offered by the co-researchers. Through the transition period these emotions are transformed: anger to compassion and care; powerlessness to empowerment; remorse to commitment; nostalgia to acceptance and anticipation.

i. Anger: Transformed to Compassion and Care-Full-ness

A powerful anger was experienced by all co-researchers, and was expressed or projected onto sources of introjected values (parents, educators, etc). Each person seemed to go through a phase of anger and sense of betrayal about their same-sex parent which was later transformed to compassion. We could be seeing what is theorized in Jungian psychology: "the maturing personality must assimilate the

parental complex and achieve authority, responsibility, and independence" (Jung, 1962, pg 20). This seemed to be a part of a process of revaluating one's values in the Nietzschean sense, which includes acknowledging, accepting and expressing anger toward those who the youth "feared and respected" in order to be free and new for the future. Included here is the need to "transcend the mentor", a clear example of which is F who struggled to overcome his father-imago

Although the three co-researchers in this study focused on their anger I suggest that a broader spectrum of repressed emotions that need to be cleared would include hurt and fear (e.g., Almaas, 1988). Wounds that have accumulated and obstacles to courageous Self-exploration and expression must be consciously acknowledged and understood in terms of their influence on who one has been. For example, D mentioned in passing the hurt of her alcoholic father but emphasized the anger at her mother for not showing her another way to live. F had been afraid to leave the trail carved by his father and during transition expressed this as anger toward his father.

Generalized anger toward "humanity" and "industrialists" (those in powerful political and socio-economic positions) was also experienced by each of the co-researchers. This kind of anger seems to be emerging from the collective shadow in the 1980s and 1990s. H, for example, explicated how angry he was that he felt personally responsible for the "state of the world" yet had little power. D raged at "industrialists" for a while until she realized how destructive this was to her while ineffective in the world. F was angry toward the "status quo". All of them later felt compassion for these "general others" who did not recognize the sacredness of life.

At the same time each were moved toward commitment to "Care" for "Life" in some definite way of social action as well as basic care-ful-ness in their own way-of-being.

ii. Powerlessness: Transformed to Empowerment Within Social and Physical Worlds

The feeling of generalized anger was, in the early dimunition and transition phases, accompanied by a sense of powerlessness to influence what is and what has been, on behalf of Self and Nature. H for example, felt furious that he felt responsibility but had no power to influence the "state of the world".

There may also be a sense of powerlessness about one's mortality and physicalness as influenced by world. As H stated, no matter how well we take care of ourselves there is no guarantee we will live to a ripe old age and a sense of life fulfilled. There are crazy people with guns or buttons to push, accidents and diseases, and violence to contend with - and of course the angst to accompany it all.

Effectively embracing the freedom and responsibility to form one's own life-meaning as a base from which to be-in-the-world is what is known as "personal empowerment". That is, the individual strives to acknowledge and come to understand his/her part in the collective power base in the broader context of life-meaning and our historical evolution. A task for our culture too, is to offer individuals ways to empower themselves while empowering the collective as well. The task for individuals within the culture is to find power within themselves and to help others to do so also. This process empowers the collective.

Living one's own life powerfully is achieving one's potential for Being and involves an ongoing process of Self-searching and decision making. The word "power" comes from the root "strength, to be able". In other words, one now is "power-ful" as

Self-enabling. Being in a powerful way is intimately connected with will, will to live as Self. To be powerful is to have the ability or capacity to act or perform effectively by accessing one's own resources and abilities, and requires, active participation in willing one's Self to life through living: To give of one's Self and to receive one's Self. The will to embrace the freedom that comes with power manifests as courage. Perhaps fear is transformed to courage during the transition period. Courage helps one embrace life and live it as totally as possible. One is inspired to be courageous and powerful by remorse.

iii. Remorse is Transformed Into Commitment and A New Horizon For Being

The liberation and sense of one's own powerful Self experience is matched in intensity by an awareness of the lost connection with Self, and consequent angst, grief, anger, and remorse for how one's life has been lived in terms of missed opportunities, unlived potentials and the selling of one's soul to "society", fear or lassitude. All of this is felt regardless of apparent success or authenticity to other people. The intensity of the transition period sharpens the sense of mediocrity and insignificance in everyday life. A feeling of waste and remorse ensues, as D expressed: "oh how could I have borne it all these years, all this life, being dead and asleep and not seeing, seeing nothing? How could I have been so asleep, so denying of life and seeking sleep?"

As Nietzsche (1885) wrote, one realizes one is "powerless against what has been done, (s/)he is an angry spectator of all that is past. The will cannot will backwards; and that (s/)he cannot break time and time's covetousness, that is the will's loneliest melancholy" (p. 124). However, the power of the remorseful feelings is in how they lead one to a commitment to embrace life totally and affirmatively. This

internal transformation of remorse to life-affirmation is a slow cooking process within which are a number of other dynamics.

As H discovered, to evaluate one's past according to new values holds one back on the transformative path. This is the inverse of Heidegger's (1964) discussions that we must be careful of evaluating ourselves according to old values while we are in transition or we are drawn down into the nihilistic pit. In the transition period, these kinds of evaluations of past and present way-of-being according to the non-corresponding worldview would seem to be one of the major obstacles.

iv. Nostalgia: Transformed to Acceptance and Anticipation

At the same time as remorse is transformed to commitment, and new evaluative schema are formed, nostalgia is transformed to acceptance of processes of time and change. Through all of these, the previous form of Being is acknowledged as one's "legitimate heritage" (Fingarette, 1963). This acknowledgement is accompanied with intentionality for moving through to new horizons. Thus while undergoing radical change in worldview and way-of-being there remains a continuity of Self over time which provides the individual with an operational, unified identity with which to proceed into the future.

With the development of perspectivism one's personal biography unfolds so that one recognizes the developmental concatenation which underlies consecutive era's of one's being-through-time. One also begins to perceive how the pattern of releasing former worldview and way-of-being and receiving and bringing to life a new sense of Self is repeated over time and through life-experience.

Because of this there will eventually be no nostalgia for the life one used to live: it belongs to someone who no longer is, yet was intrinsically necessary to

precipitate who one is at present. All of the co-researchers came to appreciate this. It seems to me that as psychological clearing progresses the illusions that promote nostalgia disintegrate.

In its initial stages the "freedom" offered by retreat may be accompanied by a yearning for the past. For example, F found the egoic yearning for a return to the status quo of his former life irresistable in some moments but eventually he was forced to realize he could not go back to his former "blissful" ignorance and complacency with established worldview and way-of-being. He then had to go through even more disintegration and let-go of the final hope of recapturing and re-establishing the old worldview and satisfaction with his previous way-of-being. F then had to grasp the responsibility for affirming his evolving sense of Self.

This release of the old and receptivity to the new forms of Self leaves one free to "be new" and unencumbered by the past, yet moving forward from a legitimate heritage of which one is increasingly conscious. In this space, enlargement of the psyche occurs.

f.Enlargement of the Psyche

As the psyche becomes cleared of accumulated and reactive emotional content "enlargement of the psyche" occurs. Emotions become transformed and one becomes free of their consuming quality. Because emotions are stored in the body, when one clears them out Sense of Self in a body is altered as well as the understanding of how Self is physically connected to all else. As such a whole new horizon for possible Being-in-the-world begins to take shape. This includes new ways of relating within "social" and "physical" worlds.

Psychological clearing leaves room for new parts and forms of Self to emerge thereby allowing one to live "Self" in its increasingly multitudinous and polycentric, yet, integrated and whole form. F, for example, surprised himself by becoming a stimulating artist by expressing inner images in wood working. He also became an athlete, a proficient carpenter, an effective environmentalist, and a loving father. All of these potentialities had been buried under the former worldview and way-of-being into which he had been conditioned. H freed himself from the limited conception of his possibility as a medical doctor to be influential in a much broader scale. As he withdrew from total immersion in one element of his profession his perception expanded and creativity allowed his career to expand also. D became an effective guardian of various life-forms, and expanded her healing arts creatively and extensively. Although this feeling of "enlargement" was different for each of the co-researchers, in general each noticed shifts in "inner world" and began to actively pariticpate in facilitating this process and bringing the insights and images to life.

As sense of Self expands within "inner world" so it does in "social world" and "world around". Each of the co-researchers began to explore new worldviews and ways-of-being that emerged from within as possibilities for their own lives. With this came a new sene of perspectivism on their own life over time and within a collective.

As well as expanded sense of emotionality, embodiment, and creative capacities, part of the enlargement included a renewed sensitivity, wonder of and gratitude for nature and Life itself. A sense of sacredness began to take shape in the psyche of each co-researcher that was to lead toward a turning point to re-integration in a new form of Being.

g. The Turning Point: Meaninglessness Transformed Into Trust and Active Participation

Amidst confusions, uncertainty, anxiety, emotional fluctuations and unfamiliar thoughts and experiences that characterize the transition period one becomes aware that Self is forming itself anew, that this process is necessary, and that it requires one's full participation. In an attitude of purposeful and conscious Self discovery each co-researcher, at some point, took personal responsibility for facilitating his/her own process.

Active participation by turning inward, attending to images and insights, and perhaps giving them some tangible form becomes a natural part of the process. It is the full participation and receptivity to Self as lived in the whole of the life-world that allows conscious insight to emerge from ongoing life-experience. Insight supports a perspectival understanding of complex situations or problems to emerge within consciousness without the sole use of reason or intellect; rather, insight arrives through awareness of life as experienced. It is this return to respect and attunement to felt-dimensions of lived-experience that allows wholeness to develop within the individual and provides data for developing perspectives of one's own transformational experience.

Such witnessing of insights is clear in F's case where he worked with wood to allow his internal images to take shape. Catharsis and creative expression help the process because emotions are held in the body. So physical movement is necessary to bring images and insights to awareness to be witnessed and integrated into overall understanding of Self and its legitimate heritage and horizon of potentialities. This kind of active participation in his clearing process in a way other

than with his intellect helped him to unravel the complex structures of his psyche and freed him to see new parts of his possible Self.

One's participation becomes a mode of perception rather than active action, of awareness rather than willful progress, of receptivity to, and expression of, Self. Will alone is not enough. Will in terms of self-discipline and self-overcoming is necessary and functional within a broader field of inspiration in the formation of one's sense of Self. We do not willfully discover or "form" our Selves. Will does not become something which controls and creates against the natural unfolding of the Self. Rather, healthy use of will encourages trust in the natural process and active participation in the revealing and living of Self as it emerges. This effective use of subjective will is personal empowerment.

Because most people are used to surviving and being "successful" by socially traditional standards, the surrender to, and active participation in the bringing to life of one's as yet unknown Self requires considerable courage, commitment and trust in Self's transformational goals. At various points one may have doubts and questions about the value and meaning of the experience. One may feel overwhelmed by the new horizon of possibility and emotional intensity that is experienced during dis-integration. If, after disintegration, (to whatever degree it has occurred) we simply succeed in restoring the status quo then the whole phase must begin again and repeat itself endlessly until we can follow the Self into a new form of Being. One may suffer severely from existential isolation, uncertainty in the face of decisions and newly assumed responsibility for who and how to be. One may feel drawn to full capacity as one confronts personal truths about one's past, present and future, and the ever emergent possibility of various degrees of non-being directly, freely takes choices

with integrity in the face of uncertainty, and takes responsibility for them. This is where courage and commitment become the foundation for trust.

The transition period requires a different kind of courage and commitment than the previous dimunition phase or the later reintegration phase. As one relinquishes the previous form ego may resist and superego may "powertrip". As one manifests one's Self in a new form in the world the world may resist and the challenge is to stay centered in one's Self.

During the transition period one often stands with one foot in the old way-of-being and one foot in the new sense of Self, neither of which provide solid ground for who one is "now". There is no going back and yet one is not ready to forge one's Self anew in the world. Being in "limbo" or groundless in the unhistorical void, a psychological form of "non-being" requires a courageous trust and willingness to face who one has been and no longer is and the unclear, uncertain horizon which is the future.

There is incredible vulnerability in the individual who is between, or moving from one to another form of Selfhood which "in its concrete reality is inherently unknown because as yet unexperienced or at most dimly glimpsed" (Fingarette, 1963, pg 72). Ego's leap of faith brings a special kind of angst and surrendering to the transformative goals of Self requires persistence and diligence until islands of Self begin to take shape and one can be grounded or centered in the new form of Self. Nietzsche (1878) referred to this as a "courageous becoming conscious".

A breakthrough of new consciousness, though it may have been maturing for months or years out of sight, comes through a building up of tension which reaches a

threshold point. If the person stands firm with courage, the breakdown becomes a breakthrough into a surge of new life. The "rebirth" may or may not be dramatic.

Wholeness progresses according to what I refer to as "organismic intuitive pacing". If courage and commitment are maintained feelings of fear and anxiety become balanced with an awesome sense of expanded breadth and depth in psychological horizons, wonder and excitement about the new and unknown within Self and Life.

It takes courage, commitment and trust in one's inner sensibility of direction and purpose to forge ahead into the dark, according to one's own sense of Self. As one of the validators said: "It feels like I'm blindfolded, and I'm feeling my way into this next era of my life". A blindfolded person has no external referrent and must sensitively move along, in order not to damage the psychophysical body. Progress involves a commitment to attentively sensing into what the new Self wants and knows. If one follows this inner knowing, then eventually psyche and soma harmonize, healthily and confluently.

In a sense, once underway we are always, potentially, in transition. As such, there may be a number of transition periods in one's overall life. The process of psychological transformation is not over in an instant; the rebirth is not the outcome desired, rather, it signals the beginning of a new way-of-being as Self is revealed and brought to life. Each change in worldview and way-of-being proceeds on an ongoing spiral of "death-rebirth" experiences of greater and lesser intensity.

Developing a perspective on one's own unfolding Self involves active involvement in Self-exploration, revaluation, and attentive living in the whole of one's life-world as composed of inner, social and physical aspects. Because all parts are

interconnected elements of a whole then when one dimension shifts so do others. As F becomes aware of when and how he is, for example, being "other-directed" he consciously attempts to move toward being Self-directed by taking responsibility for his own life as it is in any given moment. Worldview shifts, such as this, do not happen with one instance of understanding and consequent action. Rather, over time and through a series of insights, during which he notices the recurring phenomenon of his other-directedness and commits himself to selecting the option Self-responsibility, F becomes increasingly free and responsible in all dimensions of his life-world. This allows for integration toward a Self-directed whole. F is increasingly his "new Self" living his life in a new way, while at the same time relinquishing the structures and remnants of his former worldview and way-of-being.

A well known North American poet describes this well:

"Not as a leap
but a succession of brief, amazing movements
each one making possible the next."
(from "From A Survivor" by A. Rich, 1972).

Each movement is part of the overall process. One disintegrates, sorts through and revaluates, and finally begins integrating the new with the old in formation of a more complete sense of Self that is both increasingly complex and increasingly simple.

During the transition period one comes to realize the value of experiences of clarity, lucidity, knowledge and insight above all else. One recognizes the essential aloneness and acknowledges that it has never been otherwise and even grows to revel in the freedom that emerges with the awareness that this core of the Self is

alone and distinct from relationships and attachments that are formed. With this comes true understanding of healthy, life-affirming interdependence with other people and life-forms. And with this one experiences increasing understanding of one's place within Life and gratitude toward existence as it is. This new form of understanding is based on responsible caring for Self and for Life.

4. Integration: Rebirth, Reentry, Resolution

The integration phase of the transformation process is marked by a sense of rebirth, reentry into involvement in the world, and resolution of questions of life-meaning; worldview is relatively stable and way-of-being feels clear, consistent and congruent with sense of Self. Relative to the diminution phase and transition period one feels peaceful and present.

a. Rebirth

The touchstone for each of these people as they underwent the phases of diminution and transition was the emerging sense of Self, the possibility for a new way-of-being, and the inherent trust that they would arrive at a new apprehension and understanding of Self and Life. Because each found a supportive physical and social environment as well as trusted and actively participated in the process they proceeded according to their own organismic intuitive pace toward reintegration.

The lived-experience of this rebirth is characterized by revitalization, a return of the will to live, feelings of strength, energy, joy and wonder, and a sense of Self as effective and powerful within the world based on a full understanding of interconnectedness with/in the whole of the life-world, all with a sense of being "meditative" as one lives, i.e., witnessing Self and Life unfolding. While D and H had identifiable rebirth experiences, F described his overall experience as a death-rebirth

process with no clear moment of newness, rather he experienced an emergent sense of certainty and solidity of Self.

Part of enlargement of the psyche involves a process of Self-recollection, reclaiming one's own wholeness with a full revaluing of what is already and primarily within one's Self, accepting as one's own those aspects of being which had been pushed into the shadow or left undeveloped. With the rebirth phase the awareness emerges that to be fully related to one's Self is to accept all that is encountered within as meaningful and significant parts of one's whole Self. One then becomes aware that there is a unity behind the apparent multiplicity in lived-experience and that it is this pre-existent unity which has motivated the whole task of Self-transformation in the first place. This new sense of Self within a broad and deep horizon for Being includes an understanding that Self is ever evolving. Furthermore, one arrives at a feeling of recognition of, and gratitude for, the process of psychological transformation as necessary for the life change; this includes appreciation for having been through transformation because it introduces one not only to a new sense of Self but a new sense of World and Life.

What initially emerged into awareness as co-constitutionality becomes an increasingly clear understanding of the transpersonal. When we explore each of the transformation experiences of D, F, and H we see that at some point the notion of isolated individualness within a neutral (or hostile) environment is grown through. In fact a sense of sacredness and their own sense of interconnectedness with all of Life develops. It is this experience of co-constitutionality that precipitates disruption of their own psychological status quo, revaluation of values, and eventually, their

advocacy of a new relationship with/in the whole of their life-worlds. It is so fundamental a revelation that basic structures must change.

In each case, wonder and reflection indicate an intensity of presence to life, not disconnected to an integral unfolding of the Self. An essential aspect of the transformation process for each of these people was for Self to decipher that which is meaningful and that which is not: they began to value Life in and of itself. This revaluing of Life is the rebirth.

One strand of the transformational spiral, then, includes a process wherein the Self is involved in discovering, dialoging with, and realizing its subjectivity in relation to the whole of Life itself. When the personal (Self) has become clear the transpersonal (God/Life) can be approached with consciousness. The result is the birth of a new attitude toward Self and Life. Transformation leads toward a religious way of living in the world, because a person who has experienced such a rebirth affirms existence of Self creatively through participation in the whole of Life.

b. Reentry

In and of itself, personal rebirth is not enough to sustain the transformation process. Merely living the fullest possible life for its own sake, or acquiring profound understanding does not complete the process in terms of life-meaning arrived at and lived.

Transformation does not stop at differentiation from the collective or development of a specific amount of Self-knowledge. At some point in the transformation process one no longer feels Self-alienation, and no longer feels existential isolation. As sense of Self re-solidifies and is clearly definable, and co-

constitutionality is increasingly understood as an integrating view within sense of Self, one wishes to return to active involvement in-the-world.

Therefore, as much as solitude and differentiation from the world are required to explore one's Self, the individual also requires reentry and reconnection with the world in new ways. Once clear boundaries are formed between Self and World. One evolves toward becoming a conscious part of the many, taking new form within the collective while retaining and fine tuning sense of Self in its current form. In fact, the new sense of Self becomes increasingly clear as one reintegrates within the collective domain.

A sense of perspectivism forms regarding past and present situations, worldviews and ways-of-being in the whole of the life-world. Broadened interpersonal horizons are evident in how each of the co-researchers formed anew some previous relationships (especially with family members) and developed new social connections of all kinds based on new sense of Self-in-the-World. New relationships are formed with respect for the new understanding of the value of both solitude and contact.

There is also a recognition that transformation is an experience shared with many others and an acknowledgement of how the social support facilitates one's own transformation process. This is further reflected in an understanding of the "ripple effect" and how personal change influences others in the social world. Care for others in the "social world" becomes a high priority but the understanding that this must be founded on Self-care becomes very clear.

A certain amount of Self-awareness or knowledge is necessary to select the appropriate "with" and "social" worlds. It also requires having been in these worlds enough to establish harmony in all three aspects of the life-world. As one

understands the influence of "social world", for example, the concept of interconnectedness becomes a means of responsibly co-constituting "world". This means bringing inner world to life in "social world". This seems to be accomplished through a balance of being in the social world and reflecting upon interactions and patterns of relating when out of the social context, that is, while in solitude or reflective dialogue with another or others.

In this sense, transformation promotes autonomy of the individual but not at the expense of involvement in a social world. Ultimately people can become free to continue their Self-transformation process independently of the approval of any outside agency, yet still be involved in the world. Such an independent person is free to establish individual values and relationships based on Self-knowledge. Seen in this perspective, transformation leads to a sense of meaning and fulfillment through involvement as Self in the world. One does not remain outside of social world, rather one returns and becomes a part of it, as Self with a clear sense of perspective on one's involvement in the world.

It is incomplete transformation when one finds so much interest in pursuing the inner realms of the psyche that the need for involvement in the affairs of the specific social community into which one has been "thrown" is forgotten. There comes a time for a reacceptance of the social dimension of life which will not be like the previous unconscious identificiation with a particular belief system but is born in response to individual integrity and the realization that to live a meaningful life one must be consciously involved in the whole of one's own life-world.

Rebirth to a sense of sacredness of Life alters one's very way-of-being such that Self is Life-affirmation. In this way, one's very way-of-being becomes a religious

act (Eliade, 1969). An authentically religious person "Cares" (in the Heideggerian sense) for Life and lives by the knowledge that Self is a unique expression of Life. Affirmation is not completed in one task or ritual, then, but must be an ongoing action: one affirms through the living of one's life, moment-to-moment.

c. Resolution

The revaluation process culminates in conscious commitment to affirming those personally meaningful qualities of Life through a new way-of-being - which manifests as a care-ful-ness or living care-fully. Egoic responses which would negate life are transformed into Life-affirming ways-of-being, centered in Self. This being in harmony with the "sacredness of Life" brings, and is brought about by, spiritual renewal or rebirth, which occurs through integration of Self with the transpersonal. Continuous Self-transformation becomes possible through Life-affirmation, which in turn becomes the possibility of Life-affirmation through Self-affirmation.

Social action becomes a high priority as the enactment of ethical responsibility and maintaining one's won sense of value and purpose in the whole of Life. This is what H means, for example, when he says that his work is his "worship" now. D uses the word "meditative" to describe her way-of-being, meaning that she strives to be always aware of the transpersonal within her own life, of how she incarnates her Self in every moment of her being. F uses the word "heart" to describe his work and way-of-being. It is this congruence between worldview and way-of-being which indicates transformation toward a personally meaningful form of religiousity.

With a new sense of integrity and trust one is ready to reenter the world as an active member of the collective. With a new philosophy for Being and a new sense of possibility for the future one forges effective ways to actively affirm Life and Self in

the world. Based on new values and priorities the three co-researchers changed their use of professional training while retaining it as part of their legitmate heritage. Possibly coincidentally or as a consequence of the response of our collective consciousness to current socio-political issues emerging from our historical relationship with the physical world, this took the form of environmental "Care", also known as "heart" involvement in their professional work and personal lives.

As a final indication of integration, questions of life-meaning are resolved for the time being, with an understanding that any part of Self is up for revaluation at any time in the future. With this new philosophy of growth - or Being as Be-ing - each co-researcher settled into a new life era with a new sense of "Care" for "Self" and "Life".

C. Conclusion

Through the transformation process one realizes that "rebirth" is constantly possible and that one can "choose" it. Each life-experience offers the individual glimpses of who Self is. It is this glimpse of the authentic "is-ness", or "essential Self" (Almaas, 1988) which inspires when courage wanes, that reminds when one forgets to remember (in the Heideggerian sense).

So D reminds herself by always having a garden, the garden becomes her temple within which she remembers her rebirth to her Self and in which she feels and lives her fullest horizon of possibilities - from grief to joy - more profoundly and consciously than ever before. The garden becomes the point of her introversion, the channel for her Self-expression.

For H, this source point is located deep in the forest where he returns when he feels the need - identified by a sense of busy-ness, or distance from Self in his everyday life, a feeling of longing for the smells, peacefulness, and other outer and

inner sensations he identifies with his own experience of sacredness. When the cyncisicm and callousness of the world begin to encroach upon his daily way-of-being H recalls his freshness, awe, and wonder by revisiting his "temple" located by a waterfall, found after several hours of hiking into the heart of the forest.

Whereas at first D and H had simply surrendered to their sorrow and pain, they now consciously enter into it, trusting that resolution and peacefulness will be arrived at, but valuing the Self-knowledge gained on the journey. Through the ritual of changing clothes and stepping through the back door D daily becomes a "priestess at worship". Through the ritual of completing his worldly tasks for freeing himself from the world for a few days or even a week, packing his clothes and food, and driving to the forest, H prepares himself for his entry to his "temple". As he dons his hiking garb and enters the "gates of the forest" he feels himself drawn back into the numinous. When he arrives he feels ready to merge with Life. He is free for his own continued rebirth and renewal, a sensation which builds with the journey toward the waterfall, and is "somehow parallel with the building of the jubilation and awe" which also overcomes him as he appoaches his destination.

Transformation does not free us of our human conflicts but leads precisely to the reality of those conflicts and a full and free acceptance of the suffering they bring. Problems are not to be "solved", and conflicts may remain, but a person's exploration of issues, as long as s/he does not evade it, will lead to new life. This is what frees one to then, again, embrace life in its fullness from Self in new form.

In H's case, without supreme effort on his part, the "way" opened for him and all he had sacrificed and lost was restored to him multifold yet in a "spiritual" (whole) way instead of only within the context of his intellect and covering his psychological

complexes. His "calling" as a "healer" returned but he was no longer imprisoned within it or dominated by it. Self was freed to grow, nourished by a sense of sacredness of Life that was reawakened deep within him.

In D's case she discovered, after a few false starts, that she did indeed have a vocation toward effective political involvement. Her initial "failure" in her calling as a healer of people and earth was because she tried to follow it at the expense of her Self-evolution, in imitation of others, instead of allowing it to grow out of the ground of her own nature. She then had to return to establish her own ground, literally, as best she could. At first, she felt "clumsy, inept, moving in an alien element", yet she "persevered" through all her "doubts and confusions" to find her own way-of-being effective in living her new values. Most of all, she was helped by a suddenly discovered love of gardening, of planting, and tending to growing things. The continuity and meticulousness that this required became her "worship". Her "old self" did not accept these changes "lying down" so to speak. It produced emotional storms and sabatoged her early efforts and promoted her sense of failure with continued vigor. These efforts were not merely recognized as inhibitions or obstacles from conditioning and throwness to her new way-of-being. They forced her to remember and to affirm her calling to "healing" and her need to expand her practice of it in a wholistic sense within her own life. But first she had to endure the process of growing in knowledge of her Self.

Frequently the way toward Selfhood involves a considerable period of withdrawal from the world, which means introversion, when one must go apart and endure the suffering of silent waiting for Self-revelation. Then comes the moment of mature and conscious rebirth into Self whose quest then demands, in contrast to the

former receptive mode, vigorous action and participation in enactement of Self as known. This may appear in clear sequence, discrete from other dimensions of one's life or not.

This whole process can never be fully described or rationally explained in words. The intuition or glimpse of some possible newness in understanding and way-of-being becomes a spark which becomes a burning toward the newness of Being. Imagery and metaphor best convey that which brings about transformation, and that which \is\ transformed. The lives of the three co-researchers offer several clear metaphors of earth and seed and wood evolving to create new expressions of life. These images came to them through their solitude. The most profound sense of sacredness comes in deep solitude and silence, without the support of any belief system. When all within and around one is experienced as a desert suddenly a flower blooms, inspired by the well of tears shed in one's despair and hopelessness.

When the outer culture loses its message and inspiration for a person, then the mystery falls into the unconscious and must there be discovered by the individual journeying alone in the unknown dark places within. When images of "power" and "sacredness" emerge they make an immediate impact and may alter the whole course of a person's life. Still, the person must continue to choose and be committed to the alternative offered by the image. Although their details are individual and unique, these images link an individual to the whole experience of humankind, and their impact can be immensely increased and integrated into consciousness through a knowledge of the content and meaning of myth, of the eternal themes which have embodied through the ages the "truths" of the human psyche.

In other words, focused and consistent effort toward discovering the authentic individual point of view is necessary. Self thus becomes more fully known and the birth of a new consciousness is possible. Without this inner freedom, no amount of "liberation" in the outer world can do more than throw one into another and more dangerous slavery. False-consciousness leaves one thinking oneself free - a less promising position that knowing one's Self to be unfree.

Once one realizes one's un-free-ness it is possible to surrender to an opening up of the unconscious which releases an experience of the numinous. Whether or not such an experience leads toward movement on the transformational spiral depends on the degree of commitment with which one brings the experience to life as integrated within worldview and way-of-being. If, when the emotion of the numinous experience is spent and darkness returns, we simply fall from exaltation to depression, we see that we were simply possessed by possibility and potential and the awe of the full horizon of Self and Life. The true transformational experience always involves a sacrifice of ego and a receiving and incarnation of the Self.

Through my study, it becomes evident to me that there is something sacred about the experience of the sacred. It needs first of all to be acknowledged and respected; Life affirmed through Self. Secondly, the sense of sacredness must be accepted without analysis and without question. Thirdly, these experiences and understandings must not be spoken of lightly. They are "secrets of the heart and soul". Both D and H have mentioned to me how their experiences of "sacredness" and "worship" and "temple" are not common conversation topics. Only when they really know and trust others do they share these deeply personal and sacred experiences. Finally, the blessing of a rare view into the fullness and perfectness of

Life must be brought to fruition by affirming Self through living it within this fullness of Life.

In every dimension of the transformation - intellectual, emotional, or physical - the real liberation comes from the commitment and courage to enter into fullness of Being. It requires a great effort of consciousness in every individual to remain aware of the inhibiting voice which constantly whispers the collective prescription for "how to be" and offers judgement against alternatives. Fullness of Being cannot come to fruition if one is caught in an unconscious identification with general social mores. Transformation leads one toward knowing of one's own Self within a social context that supports the fullest possible living of that Self. Furthermore, I would suppose that the message from Self translates into different forms of action throughout various life phases.

In the final analysis "to make a whole person of oneself and keep in mind one's greatest good in everything one does... takes us all further" (Nietzsche, 1878, p. 65). When one lives with personal integrity one's way-of-Being benefits both Self and "other" or "world" simultaneously. Maslow referred to this as synergy; it can be seen as indicative of social cohesiveness - the higher the synergy, the more harmony there is within the culture. We can extend this to acknowledge potential harmony with nature.

The people in this study were all searching for a new religious attitude toward life. Each found this new attitude individually as well as within the collective. At the beginning of each transformation process we see the interior life was growing more and more meaningless because of alienation from personal truth and from the sense of sacredness. Once lost, sense of Self is only reborn through a conscious and

painful sacrifice. For D, F, and H it took the form of resigning from fine careers, and retreat from family and social worlds. Although these "social worlds" do not understand (generally), this encounter with lack of understanding brings with it the crucial experience without which there is no transformation, no rebirth into a new way-of-being and sense of life-meaning for which one was born. These people needed to face the misunderstandings, hostility, loneliness and accept the loss of social status - all as reflections of their own Self-alienation. New support, however, is a must. Only people who have made similar choices and sacrifices can fully appreciate the awe-full feeling of the loss of all known landmarks, the sense of failure and confusion, the fear of meaninglessness, that descends on one who enters into transformation process.

I am not, of course, suggesting that all people must make such radical "sacrifices" but it seems true that in some form or other the break with the familiar worldview and way-of-being must be made and a sense of social rejection is necessary - even if it is projection to be owned later. D, for example felt her husband's rejection to be entirely his responsiblity in the initial interviews. Now, five years later, she acknowledges that it was equally her rejection of him and their former way-of-being that she had experienced at the time. It would be interesting to do long term studies on couples who managed to maintain their relationship intact through the transformation process of one (or both) of them.

Because one or both individuals are in transition within themselves does not necessitate permanent disintegration of the relationship. Although the 1960s through 1980s showed marked increases in statistical measures of relationship dissolution the later 1980s and early 1990s indicate a collective search for the alternative.

In my own social world I observe that some relationships are carried on through the transition period. This can involve unconditional support from one person and/or conscious dialogue as the relationship is redefined while one or both individuals are involved in redefining themselves. The relationship must be premised on facilitating Self-transformation within each individual - with the relationship being the context.

Either way, the dynamics within the individual's "social world" must change as the structures of the "inner world" are transformed. The relationship has the same influence on "inner world", that is, as the social dynamics change so must the structures of "inner world".

For all three cases the initial elements of the transformational experience were similar. Success according to social values is sacrificed, intellectual and professional pursuits and securities are left behind as undeveloped parts of Self begin to command attention. As Self begins to move toward wholeness, change is noticed "rippling" in the social and physical dimensions of the life-world, which in turn influences the inner world.

In the instance of the individuals in this study we see that only through changes in their own ways-of-being can they fulfill their social destiny and make their contribution to the social and physical worlds of their time. The completion and consequence of any and every transformation must be its manifestation at the lived level of experience. In the examples of D, H, and F their final sensation of transformation, in the grander scale, was in becoming once more socially oriented and experiencing their growing sense of Self in a socially viable and powerful way. Their

life-questions changed to become inquiries into how they could transform their new worldviews into social and political effectiveness.

It appears natural for individuals, after having liberated their own Self to some degree, to want to share their insights with others, and to apply their learning in some way in social relationships. Nietzsche (1878), and many others, have noted that it is necessary for people to really "become what they are - that is, release it in words and actions" (p. 161, #23).

Intially, the transformation process promotes the autonomy of the individual at the expense of social involvement but there comes a time for a reacceptance of the social dimension and responsibilities of living in a world that is co-constituted. We see that these people moved toward transformation when they were fixated at "successfully living a socialized existence". The essential drive of the transformation process was the next developmental level, leading toward effectively influencing collective worldviews and ways-of-being, integrating their personal transformation into meaningful action in the life-world. Life-affirming social action is a natural evolution from affirmation of Self and still includes the latter. As F stated in the initial converstation: "I was looking inward, then I began to need to play a part in the world. I knew that I would never be free as long as I was not dealing with the suffering around me. I had to deal with my increasing sense of social and political responsibility".

In true co-constitutional attitude the new Self realizes that "the world is made up of individuals" (Harding, 1975, p. 217). If a single individual devotes oneself to transformation, a positive contagious effect becomes clear. "It is as if a spark leaps from one to another " (Von Franz, 1984, p. 245).

Thus, "the transformation of the world is brought about by the transformation of oneself" and "to transform oneself, self-knowledge is essential" (Krishnamurti, 1973, p. 44). Most, through transformation, essentially realize that:

> We must not leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility, yours and mine: because, however small may be the world we live in, if we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, (through) the extended relationship with others" (Krishnamurti, 1973, p. 43).

In a beautiful metaphor written by Florence Luscomb I find the meaning of individual transformation experience:

"There is nothing in the world that is so transitory and fragile as a snowflake and there is nothing so irresistable as an avalanche, which is simply millions of snowflakes. So that if each one of us, little snowflakes, just does our part we will be an irresistable force".

D. Brief Theoretical Statement

In this chapter I have explicated a number of processes that occur within the transformation process. For example during the transition period anger is transformed to compassion, powerlessness to empowerment, remorse to commitment, nostalgia to acceptance and anticipation, and meaninglessness to trust and active participation. Furthermore, letting go becomes letting be, or moving away from becomes moving toward; old world is left behind as one becomes a new person within a new world with new reference points. Each of these processes occurs on a spiral similar to, and as

part of, the overall "death-rebirth" process. As one strand along the spiral, or sense of who, what, or how one is, disintegrates there is a space left for enlargement of the psyche to occur. And progression follows on each of these strands according to organismic intuitive pacing.

Self, in naturally striving for wholeness, sends forth a "content" or "image" for consciousness to apprehend. The image emerges into consciousness, which is seeking something, through intuition. Intentionally, then, consciousness explores the "felt quality" of the experience until a clear understanding of a process that is part of Self's overall evolution is reached. The "content" is then integrated into the whole understanding of one's Self. All of this occurs within, and is made possible by, the intentionality of consciousness.

A facilitator's job is then to help the intuited image take shape within the capacity for insight and assist the individual undergoing the transformational process to integrate it within the whole and new sense of Self.

This model acknowledges that various dimensions of one's Self, within the various modes of life-world, are continually undergoing transformation. Thus, as well as the "radical" transformation that occurs in these co-researchers, there are ongoing transformations that occur as part of our existence. Worldview and way-of-being are constantly undergoing change. This has been a striving to explicate the "how" of that change as well as some of the "what" within the overall process of discovering and redefining who one is and the "for the sake of what" one is.

Table Twelve
Combined Thematic Clusters of D, F and H Transformation Processes

A. Successfully Living A Socialized Existence

1. Material, professional, social success (D, H, F) (1)
2. Living according to introjected social values (D, H, F) (2, 3)
3. Lack of differentiation and connection with Self (D, H, F) (4)

B. Diminution Phase: Wholistic Disintegration of Life-World

4. Physical disintegration; Long Term Stress and Fatigue (D, H) (5)
5. Psychological disintegration; meaninglessness; emptiness; panic; despair; Remorse for unlived potential (D, H, F) (6, 7)
6. Social disintegration: professional, domestic, self-concern (D, H, F) (8, 26)
7. Immobilized in the impasse; uninspired; resignation; avoidance; powerlessness (D,H) (9, 13)
8. Personalized awareness of co-constitutionality (D, H) (10)
9. Brief Moments of Enlivenment and Satisfaction (D, H, F) (14)
10. Catalytic events lead to awakening and initial revaluation of way-of-being (D, H, F) (12, 15, 16, 18, 54)
11. Recognizes Self-alienation, lack of differentiation, wonder of life, horizon for Being (D, H, F) (11, 17, 20)
12. Message from the unconscious (D, H, F) (19)
13. Recognizes desire and personal responsibility for living a meaningful life in personal and collective terms (D, H, F) (21, 22)

C.Transition Phase During Retreat: Revaluation, Psychological Clearing, Enlargement of Psyche

14. Retreating into solitude from the world and obligations and constrictions of past persona and relationships (D, H, F) (23, 24, 25, 26)
15. Retreat; physical cleansing, healthy environment, relaxation (D, H, F) (27)
16. New sense of liberation and disconnection; new sense of physical vitality (D, H, F) (28)
17. Physical and emotional exhaustion (D, H, F) (36)
18. Maintaining the attitude of a Self-responsible stand despite social pressure to return to former way-of-being (D, F) (29, 30)
19. Re-regarding reality: meaninglessness, awareness of embodiment within environmental and existential context is unavoidable (D, H, F) (31, 34, 35)
20. Awareness of co-constitutionality (D, H, F) (32, 28)
21. Remorse and surprize at historical lack of awareness and indifference to Life and unlived life (D, H, F) (33)

Table 12 cont'd

22. Hypersensitive awareness; extended consciousness of environmental reality; later recognition of how perception influences experienced reality; inner death reflected in perception of world; internal state projected upon world; identification with physical world is literal (D) (35)
23. Sense of helplessness; powerlessness in effecting change in the world; existential isolation; social alienation (D, H, F) (37, 39)
24. Anger toward sources of introjected values; revaluation of values (D, H, F) (38, 40)
25. Anger About Reality of Personal Responsibility (H) (39)
26. Catharsis (D, H, F) (41)
27. Judgement distances self from others; feels uniqueness of own perspectives; feels extra sensitive and perceptive (D, H, F) (42, 46)
28. Existential isolation; Diminishing strength of established relationships; estranged from previous significant others (D, H, F) (37, 42, 43, 46, 48)
29. Others maintained relationships; lack of care for living and relating (D) (44)
30. Realizes lack of intimacy in past (F) (45)
31. Sense of being burdened with sensitivity; existential isolation; fear of insanity; fear of sharing her inner experience with others; existential isolation; self-alienation (D) (46, 47)
32. Rejection; loss of social support; criticized for anger and cynicism (D) (48)
33. Social support as ground (D, H, F) (49)
34. Lowered self-concept; meaninglessness and self-alienation; feeling inauthentic; lack of personal purpose and position in life (D, H, F) (50)
35. Realizes Self-alienation: feels confusion and grief for loss of integrity, unfulfilled potential and inauthentic being (D, H, F) (51, 60)
36. Questions the value and meaning of the experience (D) (52)
37. Turning inward, facing the unconscious contents (D, H, F) (53)
38. Faced with the possibility of death, the will to live became clear (D, H, F) (54)
39. Acute awareness of lack of control over own mortality (H) (61)
40. The moment of death and rebirth: new perspective on life and being (D, H, F) (55)
41. Compassion, insight and recognition of the event (or process) as symbol (D, H, F) (56)
42. Awareness of inner world changing; resolve to change (D, H, F) (57, 58, 72)
43. Wonder, gratitude for nature, sense of Sacredness; acute sensory awareness of world around (D, H, F) (58, 59)
44. Emotional intensity and polarities: anger, sadness, depression, remorse, emptiness vs excitement, certainty, wonder of Life (D, H, F) (62)
45. Confusion; uncertainty of life plan while in transition (D, H, F) (23, 63)

Table 12 cont'd

46. Explore new worldviews and way-of-being (D, H, F) (64, 65, 66, 67, 68, 70, 75, 76, 91, 92, 96)
47. Uses creative expression as meditation and psychological clearing (F) (69)
48. Explores difference between aloneness and loneliness (H, F) (73)
49. Nostalgia for former simplicity of worldview and way-of-being (F) (74)

Table 12 con't

50. Embodiment process (D, H, F) (77)
51. Buoyed by need to learn, new excitement about unknown, feels like a child, need to teach his children (F) (78)

D. Integration Phase: Re-birth, Re-entry, Re-soul-ution

52. Surrender to the process; suffering burns out (D, H, F) (79, 80)
53. Sense of rebirth; refreshment and rejuvenation; new Self emerging; new perspective; re-evaluation of Self as active and effective; the will to live returns; new strength, energy, joy and wonder, peacefulness; new energy for nurturing Self and Life; new horizons for the future; new sense of presence and meditativeness (D, H, F) (71, 81, 82, 84, 85, 86, 88, 97)
54. Support physical and social environments facilitate the process: understanding and solitude (D, H, F) (82, 83)
55. Life-affirmative as life purpose (D, H, F) (84)
56. Reconnection with the vitality of life: sense of sacredness (D, H, F) (89)
57. Hindsight on Self-alienation (D, H, F) (90)
58. Seeing the changes in Self; sense of evolving Self (D, H, F) (93)
59. Recognition of and gratitude for the catalysts (D, H, F) (36, 94)
60. Recognition of inner perspective influencing perception of world (D) (95)
61. Existential responsibility redefined; uuthentic religiousity; life-meaning in Life-affirmation (D, H, F) (84, 98, 99, 100)
62. Reentry to social world: reconnecting with others, change in interpersonal relating, recognizing and sharing the process, influence on others, broadened interpersonal horizons, new social group (100, 101, 102, 103, 104, 107)
63. Reformation of family relationships; Forgiveness and compassion toward previous targets of anger (D, H, F) (105, 106)
64. Social action as high priority for new way-of-being-in-world; enactment of ethical responsibilities (D, H, F) (108, 109, 111)
65. Return to the heart: finding and caring for own Self as ground for commitment to work and being fully alive in the world (D, H, F) (112, 113, 114, 116)
66. Sense of transpersonal and own value and purpose in the whole of Life (D, H, F) (115)

(numbers in brackets represent the thematic labels from all cases compiled in Table 11, found in Appendix)I

Table 13
Higher Order Clusters of Themes From D, H and F Lived-Experiences of Transformation

A. Successfully Living A Socialized Existence

1. Material, professional and social succeess at living according to introjected social values (D, H, F) (1,2)
2. Lack of differentiation from world and connection with Self (D, H, F) (3)

B. Diminution Phase: Wholisitic Disintegration of Life-World

3. Disintegration of Whole Life-World (D,H,F) (4,5,6,11)
4. Realization of mortality and personal responsibility for life-meaning and co-constituting a life-affirming existence but unable to act: immobilized and powerless until catalytic events lead to revaluation of worldview and way-of-being (D, H, F) (7, 8, 10, 11, 12, 13)

C.Transition Phase During Retreat: Psychological Clearing, Revaluation, Enlargement of Psyche

5. Retreat: Finding Self in Freedom of Solitude (D, H, F) (14, 15)
6. New sense of liberation and vitality ungrounded in sense of Self; confusion and uncertainty (D, H, F) (16, 36, 45))
7. New Perspective: Whole Life-World and Co-Constitutionality (D, H, F) (16, 19, 20, 22, 27, 40)
8. Collisions of Duties; Differentiation From Collective and Former Worldview; Existential Isolation, Self-Alienation (D, H, F) (14, 18, 24, 26, 27, 28, 29, 30, 31, 32, 34, 35, 46, 47, 48)
9 Psychological Clearing: Remorse, Grief, Anger, Nostalgia, Powerlessness (D, H, F) (21, 23, 24, 25, 26, 35, 36, 49)
10. Expanded emotionality; intensity and polarities (D, H, F) (17, 22, 23, 27, 29, 31, 34, 44)
11. Enlargement of psyche, expansion of Self-Knowledge: life-meaning, creativity, passion, sense of sacredness, values, body, religiousness, relationships, perspectivism on own life (D, H, F) (33, 42, 43, 46, 47, 48, 50, 51)
12. Catalytic Event as Turning Point: Facing Death Inspires Will to Live and New Perspective on Life (D, H, F) (39, 40, 41)
13. The turning point of surrender and active participation in "death-rebirth" process (D, H, F) (37, 40, 42)

Table 13 con't

D. Integration Phase: Rebirth, Reentry, Resolution

12. Rebirth: new sense of Self and horizon for being; evolving sense of Self; sense of sacredness (D, H, F) (53, 56, 57, 58, 59)
13. Reentry: New Way-of-Being-in-the-World; Reforming Relationships and Commitment To Action (D, H, F) (54, 62, 63, 64, 65)
14. Resolution: New Religiousity; New Perspective of Self in Life; Self-Care as Basis For Care in World; Commitment to Life-Affirmation as Life Purpose; Ethic For Responsibly Co-Constituting a Life-Affirming Existence (D, H, F) (55, 60, 61, 64, 65, 66

(numbers in brackets represent the thematic clusters in Table 12)

CHAPTER FIVE FINAL DISTILLATION

A. The Lived-Experience of Transformation

In this study I have explored the question: What is the lived-experience of transformation?"

I approached three people with a phenomenological attitude which asks them to offer their own experience as truth. Specifically, I asked them what it was like to live the experience of transformation. Our interactions became an offering of experience to one another. How, after all, can one person's experience deny, negate, or disprove another's lived-experience? Each can only be viewed as a possibility on the full horizon of Being. It takes Self-knowledge to relate this way with another and this kind of sharing aids the process of Self-knowing. The data which were offered allowed me to feel my way into a number of ideas. The integration occurs in me and is reflected in the printed page.

In general, I found that although there is power in successfully living according to introjected social values it is not the kind of power that sets anybody "free" or helps one to feel at "home". Finding one's own place in the world requires, first, being free to do so. Freedom is both an internal and external condition. Then it becomes a matter of exploring "home" within both "Self" and "World" until the two are no longer separate - even though still distinct. Finding one's own place in the world is, fundamentally, about being at home within one's Self. When one is at home within Self then home is any- and every-where within the social and physical worlds.

This sense of home-coming becomes a double-edged sword for while Self may come to feel at home in the beauty and magnificence of nature so too the ugliness and destruction brought upon our "world" cannot be ignored and Self is drawn toward responsible home-making. Both social and physical worlds help manifest the essential nature or is-ness of Self, and as Self becomes known it must be lived with integrity within the social and physical worlds. This complex

interrelatedness of the conceptually distinct elements of life-world became experientially clear to me as I interacted with the data.

My understanding of the developmental progression occuring through the transformation process evolved through my own spiralling process of integrating personal experience, immersing myself in the descriptive data, and interacting with the literature. Overall, the final distillation of my interpretation and analysis of the data lead me to delineate the transformation process into three distinct phases. Within each of these the individual experiences vary but the commonalities are as follows:

Beginning from successfully living a socialized existence as attained in the first years of adulthood one experiences a diminution or disintegration of the life-world until a catalytic event is lived through. Then one undergoes a transition period of revaluating values, differentiating from the collective, clearing and enlargening the psyche until a turning point is reached. Rebirth dawns with a new sense of sacredness and experience of embodiment. Integration is characterized by a new worldview and way-of-being, that is, peacefulness, clear sense of Self and Life-meaning, certainty of, and commitment to action that incarnates one's new sense of religiosity based on awareness and personal integration of co-constitutionality and the understanding of Self-in-the-World. This is followed by "reentry" to the "social world", and a "resolution" of the urge toward transformation and accompanying angst.

I have formed the descriptive thematic categories used throughout the data discussion (Chapters Three and Four) as reflections of my understanding of the transformation process. This developed over time and through alternatively immersing myself in the data and reflecting upon it. This final statement is formed in the voice of the data.

Because the final statement is formed through reflection on each individual experience and the compilation of the three cases they appear to be the "same".

However, close examination reveals that individual experiences of the transformation process vary greatly within the thematic categories. While examination of content helped me to arrive at an understanding of the process, knowing that someone is in the "transformation process" does not define the content of their experience. For example a new sense of "co-constitutionality" is experienced by all, but both the nature of the understanding of co-constitutionality and the lived-experience of the transition processes were both similar and different for each.

"Embodiment", was another theme common to all, yet individual experiences varied. D was very non-functional through much of her transition period, if simply because of her unique physical symptoms. She was healing physically as much as psychologically and her embodiment process emphasized the absolute physicalness of co-constitutionality; in time, this led to a sense of sacredness. F and H were, basically, physically healthy during the transition, and their sense of co-constitutionality emphasized different aspects of being-in-a-body-in-the-world. Both F and H experienced "incredible" physical energy relatively early in their overall transformation cycles as described for this study. Thus, while all arrived at a renewed and rejuvenated sense of being-in-a-body and a new perspective on being-in-the-world, the personal journeys toward this destination were as unique as the individuals.However, the process of arriving at a meaningful statement about transformation at the end of the study eventually required a delineation of specific aspects of the overall process. This is a necessary part of the outcome of data organization. So, the final statement includes "personal integration of co-constitutionality" and "embodiment", but these terms imply individual variation as well as contextual commonality. Within the experiences of "integrating the concept of co-constitutionality" and "expanding one's sense of being-in-a-body" a broad horizon of possibility for individual experiences still remains. Much is said and much is excluded in using these phrases.

Not only do individual experiences vary in kind but differences in degree are also likely. For example, at some point in the transformation process one must undergo the processes of reviewing one's legitimate heritage and personal biography so that eventually relationships with significant people and particular events fit into a whole understanding of who one has been, and how one has come to be who one is now. Clarifying who and what has influenced, inspired and inhibited the development of one's sense of Self is part of revaluating values.. It becomes a means of attempting to ascertain who one's Self is prior to the influence of "world" or experience of "life". Yet this can never really be done because, of course, we are always in context and we can never fully transcend our biographies. Rather one "selects" from a myriad of possible values according to what feels most "free" and "true" to one's own Self. In this almost systematic, yet not cognitively linear way, one forms a sense of Self as different from world and as part of world.

Time, within one's sense of personal history, becomes a circular thing in that one arrives "back" at a sense of Self prior to an influential moment. Yet because that "event" occurred and cannot be erased, the influence is always there. Self is the same, yet expanded. An experience cannot be erased, it can only be known and understood. Primitive or original naivete of Self cannot be returned to, yet Self in its original or true form can be made increasingly conscious to itself.

Psychological clearing and revaluation of values free the individual to enter into a new way-of-being that is not only discovered and/or created but rediscovered and recreated - never in the "old way" but always in a way which increasingly contains - consciously - what has been and what will be. Each co-researcher was very "creative" in walking their talk and talking their walk, manifesting with full integrity their newly "discovered" sense of Self with respect for legitimate heritage and in accord with a new understanding of values and responsibilities as projected into the future.

As psychological clearing progresses there is room for enlargement of the psyche - new possibilities for who one is emerge, take shape and are explored. As reintegration occurs this new sense of Self takes form in worldview and way-of-being. Always this new sense of Self is influenced by who one has been and what one has done.

It has been interesting for me to inquire: Where is the point where "I" stop and "the data" begin? Where does "the literature which influenced me" stop and "me" begin? At this point, these are almost irrelevant questions for by the time I began to gather data I had formed an idea of what "transformation" is and this preconception served to select co-researchers and delineate useful and relevant statements they offered.

This is why I have opted to provide basic theoretical approaches, in Chapter One, which most influenced my understanding of the data and why I keep emphasizing that these conclusions are the result of my own explorations of the process. Chapter Two provided information on the methodological approach which naturally aligns itself with the study of this kind of phenomenon. Although a phenomenological method demands a delineation of presuppositions, it would be somewhat superficial to clearly review what I read before and after I gathered the data. For example, I read Nietzsche three times during various stages of conceiving and completing this process and he has been different each time!

Nietzsche's material is fundamental to existential-phenomenology, archetypal psychology, and contemporary post-modernist theory - all influential in the forming of my own understanding of transformation and yet I could not know this the first time I read his works. I was drawn to him while in dimunition myself, because his works spoke for me of my own experience. Yet this first immersion in Nietzsche's works left questions which I was eventually lead to explore in the schools of thought which developed from his work, and eventually by gathering data.

To truly state my presuppositions would have meant to explicate my worldview prior to having a view on the topic or having in interest in it.

The purpose of bracketing presuppositions is to state and thereby acknowledge the influence of my worldview on the data. However, my way of understanding transformation has formed and reformed through examination of my own and other's life-experience made available through conversation, research, and literature. I must conclude that in practice, for a dialogal study of transformation, the ideal of being presuppositionless is but an idea and difficult to attain. Perhaps it may even ultimately lose relevancy in a phenomenological method which includes dialogal processing with the data. However, the "findings" of this study could now serve as presuppositions for further research I might do.

B. Implications of This Study and Suggestions For Further Research

A number of questions emerge to me as I draw this study to a close. In general, the most intriguing questions center around the processes of integrating co-constitutionality and embodiment as these are reflected in "sense of sacredness" and "incarnation of religiosity". I will summarize these as follows:

1. A person undergoing the process of transformation begins to question and form answers to the query of: What does it mean to be-in-a-body? This question leads to: what is the relationship between psyche and soma? And, what does it mean to be-in-the-world-in-a-body? or be-in-a-body-in-the-world?

While all of these questions have been addressed in psychophilosophical literature over the past century our contemporary context inspires a certain quality or nature to this process, as can be seen in each of the developmental experiences examined herein. We also see that the lived-experience of the transformation process leads one to probe and respond to these questions from an increasingly subjective perspective. This is the essence of the transformation process. Some

characteristics and qualities of our contemporary context lead more and more individuals to explorations of these questions. As more individuals pursue these inquiries the collective consciousness must change, and as the latter changes more and more individuals do as well. Eventually these individual changes will lead to an avalanche which will alter the topography of our social mores and collective ways-of-relating with the physical world.

It would also seem that as an individual proceeds along the transformation spiral life offers numerous angles from which to perceive the answers. For example, parenthood, sexuality, nurturing of life forms, indeed, the nurturing of one's own body all become redefined as one proceeds toward a whole apprehension and understanding of what it means to be-in-a-body-in-the-world. All of these can be seen from both historical and ahistorical perspectives.

If I were to further study the process of transformation I would seek further descriptive detail in just how these aspects of "being-in-a-body" are redefined by people as they evolve on the transformational spiral and how the culture influences this process. I would want to determine more precisely the influence of contemporary context vis a vis the characteristics of the embodiment process. We can see from F's data that his sexuality moves from sex-for-procreation to sex-for-recreation toward sex as a way to know Self and to love another. What is the collective understanding of these transitions and how is the individual influenced by the collective process? During their retreats into solitude we can assume that all co-researchers grew toward a new understanding of their own being-in-a-body but what is the explicit nature of this new Self-knowledge and how did it manifest in their re-entry to the world? We can see how they moved toward a social action through responsible co-constitutionality, how they came to "care for themselves physically, psychologically, and spiritually, and how they proceeded to influence the world around them.

It would also be interesting to explore the influence of collective movements on individuals. We can see in numerous collective movements of the 1960s through 1980s how both men and women have struggled to attain new definitions of "being-in-a-body". The sexual revolution of the 1960s, for example, led to a redefinition of dyadic relationships - eventually to redefinition of being female (feminism and women's spirituality movements) or being male (various popularizations of a new male psychology) and now we see a resurgence of attempts for a redefinition of male/female relating. Because psyche and soma are not clearly separate these processes for each gender have entailed new ways of communicating, defining, exploring, dissolving and maintaining relationships. It would be fascinating to conduct a study of larger numbers of men and women describing the disintegration, transition, reintegration of their sense of Self in a body by way of relating within the context of intimate relationships over this thirty year time frame. What has it been like for larger numbers and varieties of individuals to undergo this long-term transformation which is reflected in the collective?

2. A further aspect of Being-in-a-body - but on a different tangent - is the sense of interrelatedness and consequent understanding of what it means to co-constitute our world. What are the descriptive details of the experiential understanding of co-constitutionality at a physical/body level? This shift in worldview has led directly to the environmental movement which is so politically, socially and even economically prominent as we enter the 1990s. This movement is over a century old but has only taken hold at a collective level in the last decade (Daly and Cobb, 1989; Evernden, 1985; McCormick, 1989; Nash, 1989; Paehlke, 1989; Plant, 1989).

The data in this study touch upon the experience of individuals who first encounter and personalize the ideas and then the lived-meaning of these concepts of interrelatedness and co-constitutionality. As a further outcome they become

committed to social action which is based on environmental ideology. If I were to further study the relationship of personal transformation to social transformation as indicated by this study I would explore the life processes of numerous people involved in the environmental movement: what have their personal experiences been which have led them to social action? (somewhat like Mowatt, 1990), and why in this way? What are their personal understandings of interrelatedness and co-constitutionality and how did this develop within them? This would also lead me to inquire into where and how people get "stopped" between their integration of this understanding and action in the world. Also, can people be politically motivated and effective without this personalized understanding of co-constitutionality?

3. Another, more specific tangent of being-in-a-body and co-constitutionality is the "natural foods" movement. Not at all unrelated to the worldview which apprehend interrelatedness and co-constitutionality we see an increase in vegetarianism and organic food revolutions (a change all three co-researchers in this study made). This can even be experienced as a shift in "spirituality". I would like to explore the progressions from off-beat subcultures of the 1960s (eating sprouts) oriented toward personal health to the 1990s which recognizes that meat industries, and extensive use of chemicals in our food chain do extensive damage not only to the individual but to the planet.

Today, our awareness has even been drawn back to the individual who must - for political-economic reasons - be involved in these "life-negating" industries. For example, the media informs us of the plight of "Juan Valdez", our archetypal Columbian coffee farmer who, because of political-economic pressure, must use the pesticides and fertilizers both to produce quantity coffee beans and to make-use-of chemicals produced but illegal to use by the United States.

With increased numbers of people with deepened and expanded sense of being-in-the-world-in-a-body we see movement toward social action in the form of boycotts, the purchase of organic coffee, or (!) even switching to organic herbal teas (since we are also so well informed on the effects of coffee - however organic - on our being-in-a-body).

I would like to do a large scale questionnaire providing quantitative data of the effects of such media information on the consumers behavior according to demographic categories and personal experiences and worldviews which might indicate position on the transformational spiral. This would lead back to further phenomenological explorations. For example, we all know Coca-Cola Co. is destroying vast tracts of rainforests to produce minute maid orange juice. Question: why do "informed" people still buy coke and o.j.? One hypotheses: they have not experientially integrated the reality of co-constitutionality at a personal/global level and extensive social conditioning has led them to believe that it is still okay to consume from companies that do not practice responsible environmental ethics. (Besides, "everybody" drinks coke...).

4.Because we experience life through our being-in-a-body the most "religious" experiences and the evolving sense of sacredness of the co-researchers is found in their relationship with some form of nature, that is, "the Body-of-Life". The sense of interconnectedness (at a physical level) combined with the sense of sacredness (at a psycho-spiritual level) enhance one another and lead the individual back to the ground which is Self's body within the whole of Life. Because Life itself is so eternal in both historical and spatial dimensions and manifests in an infinite variety of forms, our sense of Self becomes continually expanded as our sense of sacredness embraces more and more of "what is". This must even and always be grounded within our Self's as eternity begins and ends in the perspective and embeddedness of

Self in the "now". I would like to examine this finding in relation to contemporary collective religious movements.

5. All of this leads, ultimately, toward a redefinition of one's personal understanding of religion and way-of-being religious. Nash (1989), for example, speaks of "the Greening of Religion", and Vittachi (1989) speaks of the "New Global Religion With A New Global Vision". I would be interested in exploring theological implications of the transformation experience in contemporary context and the experience of various forms of the religious rebirth as they occur in the 1990s. We see a reawakening and contemporarization of many old and ancient "rebirth religions".

Just as through the transformation process we learn that parts of ourselves are distinct but not separate from the whole Self so too we learn that Self is distinct but not separate from the whole. This must lead toward a redefinition of the role of oneself within the whole and a commitment to fulfilling one's ethical responsibilities to Life. Fullest living of Self moves beyond the realms of Self to involve the living of Life through Self. One's every moment becomes worship-full and Care-full in affirming Life itself. Whether people turn their energies toward an embracing of "a new form of Christianity" which includes environmental ideology (eg. the co-researcher "F"), or "a return to the Goddess" (eg "D") or an entering into "the Gaia religion" (eg "H") all of them found a new commitment to Life-affirmation through Self and affiliation with relatively new subcultures which exist in our general North American society.

I would like to phenomenologically explore the "outcomes" of the journeys, as well as the journeys themselves, of others who have redefined their religiousness. For example, what about the many North Americans who have "become" Buddhist, have taken on a "Taoist" ideology? How does the resurgence of "born again Christian" movements align with this? or How do a large number of

"environmentalists" define their "religiousness" and how did they arrive at this? What are the premises of religious movements that are contrary to the new environmental ideology and how can they exist in the contemporary context?

It would seem that a new cohesive collective container is evolving yet we are in a transition period. I would find it very exciting to follow, chart, and describe the reintegration of a new collective worldview as I, and others (eg. Bellah, 1986), predict it will emerge into clarity over the next ten-to fifteen years.

6. Further research might deeply inquire into such questions as: given the extent of information available to us and given the general understanding of sacredness and personal questioning for a new sense of religiousness that is apparent in our collective, how do "fear of fullness of life" (Maslow, 1968); "fear of death (Becker, 1973; Yalom, 1980) "lassitude and fear of social reprisals" (Nietzsche, 1878) function to inhibit our personal and collective quest for a new religious way-of-being?

Extensive literature is emerging on the issue of addictions which in some minds, including my own, seem to function as the anti-thesis of spiritual seeking. While both Nietzsche and Jung argued that society was the archenemy of Self-in-transformation we might more aptly say that in the 1980s and 1990s our society is so dis-integrated that pretty much any form of seeking transformation or way-of-being-in-the-world can find acceptance. However, as opposed to "they" (social mores) now "we" stop our Selves in the transformation process. This perhaps lends credence to the existential-humanistic indications of fear of fullness of life and fear of death as psychological inhibitors to fullness of Being.

Addictions are currently, perhaps, the most common means of self-sabatoging transformation of Self. Leonard (1989) for example does an excellent job of describing the Self-sabatoging that predominates our era. Contemporary archetypal psychology (eg. Hillman, 1981; von Franz, 1984; Woodman, 1985)

suggests that it is the lack of a cohesive collective container for our inner journeys that makes addictive behavior so tempting and so common. Addictions are both physical and psychological, tying in with being-in-a-body and the emptiness within of people who do not have a strong sense of Self. Some current social constructivists would say that "the self is empty" because we project it onto a myriad of other "things" - from drugs to therapies to religions to careers to relationships (eg. Cushman, 1990). I would like to further explore how addictions function as obstacles on the transformative path; how people are drawn into them; what purpose they serve; how the Self manages to overcome them and continue on the transformative spiral.

C. Conclusion

Ultimately I would like to conduct all of the above, and more, research as part of "completing" the ever incomplete study of the transformation process - which itself is ever incomplete. Most notably the above suggestions for further research emphasize an hermeneutic examination of transformation as occuring in a contemporary context.

A true student of transformation cannot be content with examination of the individual's history alone. One must situate the individual historically and culturally. A contextual approach "marks a turn from the subjective world of the individual and the preconditions for such a world - to a broader historical analysis...with a focus on the subjects relation to society" (Hoeller, 1986, p. 7). This was Heidegger's version of phenomenology wherein one central task of an ontological work is to ground the subject in a historical world. Although I also perceive the importance of grounding the individual's lived-experience within an understanding of the collective process the focus of this work has been necessarily limited to phenomenological description. This

work, as such, will serve as a basis for placing transformation in a broader historical context.

Overall, the purpose of these extensions of the present study would be to further address the following questions:

How can we attain a deeper and broader perspective on our transformation process as individuals and as a collective? How can counsellors and educators facilitate these processes of personal transformation?

We have seen through this study that:

1. Unconditional social support facilitates the unravelling of Self allowing both psychological clearing and enlargement of the psyche so that disintegration and reintegration can occur. An attitude of "supportive non-interference" on the part of the immediate social world (whether individuals personally "understand" the experience or not) seems to be most facilitative for those in the transformation process. An openness to changes that are happening in the other person is remarkably facilitative while offering "ground" in legitimate heritage and ongoing relationships.

2. Because it is a natural process with natural outcomes (creative and responsible co-constitutionality, for example) we do not need to direct it so much as allow it, support it, encourage Self-transformation and its natural drive for development. Simply sharing the process with others is helpful. When a glimpse of sacredness of life has been experienced a leap in awareness and energy happens. Then one must return to the mundane things like laundry and grocery shopping. Yet, after a time all of one's life can be lived meditatively, the mundane and the sublime are no longer so discrete. This is accomplished by illuminating the connection between the two, apparently, polarized experiences.

3. From a facilitative perspective, it is useful to form phenomenological descriptions as they reduce the need to act emotionally because one is able to express the lived-

experience in words. Existential and archetypal therapeutic approaches include this premise.

4. An "organismic intuitive pacing" is in effect for each individual which must also be respected. As has been seen in this study, the transformation process can take a long time and counsellors, educators, and family - as well as the individual undergoing the experience - must be patient, tolerant and understanding. The individual must also develop a considerable amount of Self-support in the form of treating the emerging Self with respect by courageously being committed to living with integrity so that being-in-the-world becomes a Life-affirming and Self-affirming process.

Because the question of facilitation could be a volume in itself I will say only briefly that counsellors can use this information in working with people who are in diminution, transition, and/or reintegration phases. The work is to facilitate the task of gaining perspective on their lives, exploring Self as both distinct from "social world" and as a meaningful part of social and physical worlds, all within the process of deepening and expanding sense of Self. In general, a facilitator would not be directive but supportive, grounding and reflecting on other's transformative experiences.

Foucault (1972, 1979), Laing (1969) and Szazs (1974) pioneered western psychology's focus on what happens to those who do not receive such support, and illuminated the social preconditions for permanent disintegration, or "failure to return from the journey" (Laing, 1969, p. 63). A 1990s update would be very valuable.

As a collective, the breakdown of the old worldview is in process. At a global level we are in a radical transition period, undergoing a radical revaluation of who we are and what our purpose is in the whole of Life, and how we can "be" in harmony within ourselves and with nature. We are making chaos out of order in the

process of forming a New World order. If promoted and allowed we can optimistically forsee a reintegration toward a Life-affirming worldview and way-of-being that is lived through the majority of individual Selves around the world. This entails a re-defining and re-ordering of the parts within the whole.

The effective use of psychological approaches can facilitate disintegration of former meaning-making structures, clearing of egoic content, enlargement of psyche, and reintegration on a new, more comprehensive place on the transformational spiral for a large number of individuals. What is the individual "transition" phase like for individuals when "society" is in such transition? Who and what will provide "ground" when many individuals and social institutions are in transition?

Although this transformation process must occur and recur for individual growth to be continued and for social transformation to be attained the experience need not be so radical every time. Perhaps in this study I have examined a radical turn on the spiral for educated, professional class, white North Americans during the early stages of the transition of the collective worldview. Perhaps if more and more people undergo this shift in perspective the individual experience need not be so traumatic. For example, it was far more "severe" for D who had so little support, than for H who had a great deal of facilitative support.

Perhaps in this study I have addressed one kind of shift around the transformational spiral; one kind of developmental leap within a series similar in process. My understanding is that shifts around the spiral occur throughout the lives of individuals and histories of collectives. In general, I would be deeply intrigued to more thoroughly explore the social psychology of the transformation process.

As a parent it is apparent that already we see a whole "new world" attitude forming and being shown to our children. This is a generation that grows up recycling, with a clear sense of interconnectedness among all living things, where "humanity" is not the be all and end all of life, for example. The new religious attitude

is forming as this generation is. What will be their personal issues in their own transformation processes? Will we raise a creative life-affirming generation or a mass of individuals burdened with the results of our failure to understand our own psychological shadow? It is the task of those who are now adults to define the content of the process for the next generation. This means we are obligated to further our individual and social transformation as ground for those who follow. That is, it seems that "co-constitutionality" and a renewed "sense of sacredness" have been the "issue" for own generation. Perhaps the next generation will carry these even further, in different form or have new issues altogether.

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APPENDIX I

Table 2
Themes of D's Transformation Process

A. Successfully Living A Socialized Existence

Material and social success (1)
Living according to introjectied social values (2)
Religious behavior as the socially "right" way to parent (3)
Lack of differentiation and connection with Self (4)

B. Diminution Phase: Holistic Disintegration

Physical disintegration (5)
Psychological disintegration; meaninglessness; emptiness; despair (6)
Social disintegration: professional, domestic, self-concern (7)
Helpless to mobilize; stuck in the impasse (8)
Appealing to traditional medicine brings personalized awareness of environmental influence to her physical life-world (9)
Submission to medical authority (10)

C. Transition Period Enlargement of Psyche

Re-regarding reality: meaninglessness, awareness of embodiment within environmental and existential context (11)
Shock of awareness of co-constitutionality (12)
Unconscious overflows into consciousness: new awareness unavoidable (13)
Retrieving Self from the medical model: attempting to gain control over the disintegration process (14)
Maintaining the attitude of a Self-responsible stand despite social pressure to return to her former way-of-being (15)
Physical and emotional exhaustion (16)
Retreating from the world and obligations of past persona (internally motivated); unsure of new way to be (17)
Remorse and surprize at historical lack of awareness (18)
Retreat; physical cleansing, healthy environment, relaxation (19)
Ungrounded sense of liberation (20)
Compelled to awareness of "dying planet"; unconscious takes over consciousness (21)
Target for anger (22)
Inescapable awareness of "nightmare reality"; unconscious overtakes conscious (23)
Resentment toward past influences; relinquishes previous values; anger at specific others (24)
Existential isolation (25)
Questions the value and meaning of her experience (26)
Rebellion, fueled by released anger at general other (27)
Catharsis, sense of helplessness; powerlessness in effecting change in the world; existential isolation; social alienation (28)
Intersubjective projections; generalized anger (29)
Further physical illness, despair and powerlessness (30)

Table 2 cont'd

Rejection; loss of social support; criticized for her anger and cynicism (31)
Loss of support shocked her into retreat (externally motivated) (32)
Further disintegration (33)
Turning inward, facing the unconscious contents (34)
Diminishing strength of established relationships; others maintained relationships; lack of care for living and relating (35)
Judgement distances self from others; feels uniqueness of her perspectives; feels extra sensitive and perceptive (36)
Existential isolation; self as mother healer; egoic inflation (37)
Sense of being burdened with sensitivity; existential isolation (38)
Inescapable awareness (39)
Hypersensitive awareness; extended consciousness of environmental reality; later recognition of how perception influences experienced reality; inner death reflected in perception of world; internal state projected upon world; identification with physical world is literal (40)
Fear of insanity; fear of sharing her inner experience with others; existential isolation; self-alienation (41)
Lowered self-concept; meaninglessness and self-alienation; feeling inauthentic; lack of personal purpose and position in life (42)
Social support as ground (43)
Realizes Self-alienation: feels confusion and grief for loss of integrity and authentic being (59)

D. Turning Point; Integration Phase: Re-birth, Re-entry, Re-soul-ution
Surrender to the process (unconscious becoming conscious); turning point; egoic surrender (44)
Suffering burns out; ego death (45)
Refreshment and rejuvenation amidst supportive social and physical environment (46)
Shift in perspective; re-evaluation of Self as active and effective in inducing change in her own life and the collective; the will to live returns; Life-affirmative as life purpose (47)
Once released, drive for integrity will not rest (48)
understanding of catalyst for actively changing life (49)
New balanced perspective accompanied by rejuvenation (50)
New perspective and sense of possibility for future (52)
Burgeoning strength, energy, joy and wonder, peacefulness (53)
Impulse to regenerate Life (54)
New energy for nurturing the earth and Self (55)
Feeling the Life of Earth and Self (56)
Identifies with transpersonal dimensions of "Woman" (57)
Hindsight on Self-alienation (58)
Existential responsibility redefined; life-meaning in Life-affirmation (60)
Recognition of inner perspective influencing perception of world (61)
Reconnection with the vitality of world: sense of sacredness (62)
Forgiveness and compassion toward previous targets of anger (63)
Reintegration of social world; reformation of family relationships (64)
Reentry to being-in-the-world; new way-of-being for social action and influence (65)

Table 2 cont'd

Recreating; expanding healing art (66)
Sense of transformation (67)
Influence on others; meaningfulness of process (68)
Being meditative (69)
Self-knowledge; life-meaning (70)
Rejuvenation; youthful horizon (71)
Gratitude for the process (72)
Seeing the changes in Self; sense of evolving Self (73)
New sense of value and purpose of her life (74)

(numbers in brackets refer to meaning units in protocol - for the case of D see Appendix III for protocol)

Table Five

Themes of H's Transformation Process

A. Succesfully Living A Socialized Existence

Successfully established professional (1)

B. Diminution Phase: Disintegration of Life-World

Long Term Stress and Fatigue (2)
Death of a Close Friend (3)
Existential Questioning (4)
Impasse and Resignation; Powerlessness (5)
Remorse For How He Had Lived His Life (6)
Avoidance Through Overwork (7)
Immobilized In the Impasse (8)
Unable To Feel Inspired (9)
Feels Dead and Meaningless (10)
Realizes Potential Has "Shelf Life" (11)
Inner Panic and Fatigue (12)
Brief Moments of Enlivenment and Satisfaction (13)

C. Catalytic Event: Facing Death Inspires Life-Affirmation

Faced With the Possibility of Death, The Will To Live Became Clear (14)
The Moment of Death and Rebirth: New Perspective on Life and Being (15)

D. Transition Phase During Retreat

1. New Awareness

Compassion, Insight and Recognition of the Event as Symbol (16)
Resolve and Certainty to Change (17)
Awareness of Inner World Changing, Acute Sensory Awareness of World Around (18)
Wonder, Gratitude for Nature, Sense of Sacredness (19)

2. Psychological Clearing

Remorse: Recognition of Missed Livedness (20)
Emotional Release of Grief for Lost Opportunity and Unfulfilled Potential (21)
Self-Judgement; Meaninglessness (22)
Anger Toward Sources of Introjected Values; Revaluation of Values (23)
Anger About Reality of Personal Responsibility (24)
Acute Awareness of Lack of Control Over Own Mortality (25)
Desperation and Generalized Impersonal Anger (26)
Emotional Intensity and Polarities: Anger, Sadness and Wonder of Life (27)
Confusion and Intense Emotions (42)
Generalized, Impersonal Anger; Powerlessness (43)
Confusion; Uncertainty of Life Plan While in Transition (47)

Table 5 cont'd

E. Integration Process

1. Rebirth and Reentry

Social Support Facilitates the Process: Understanding and Solitude (28)
New Self Emerging; New Perspective (29)
Finding His Self Authentic Religiousity (30)
Recognition and Gratitude For the Catalysts (31)
Social Support Facilitates Healing and Reintegration (40)
Towards Embodiment (44)
Reconnecting With Others: Change in Interpersonal Relating (46)
Recognizing and Sharing the Process (48)

2. Resolution

Return to the Heart: Finding Own Self as Base For Work In The World (32)
Wisdom: Caring From the Heart Whilee Caring For Self (33)
Revitalization and Raised Awareness; Sense of Sacredness (34)
Claiming His Life (35)
Resolution and Re-soul-ution (36)
New Horizons For Being; Open Future; Sense of Sacredness; Authentic Religiosity (37)
Self-Creation and Personal Responsibility; Authentic Religiousity (38)
Social Support Facilitates Process (39)
Sense of Transpersonal and His Part In The Whole of Life (39)
Commitment to Living Fully Becomes Grounded in Healthy Sense of Self (41)
Towards Social Action as New Priority; Enactment of Ethical Responsibility (45)

(numbers in brackets refer to meaning units in protocol)

Table Eight

Themes of F's Lived-Experience of Transformation

A. Successfully Living A Socialized Existence

Lived his life according to socialized expectations (3)
Sucessfully established professional and family man (5, 33)
Socialized to status quo (15)
Follows dictums of church (42)
Maintaining status quo (43)

B. Diminution Phase: Wholistic Disintegration of Life-World: Awakening

Catalytic event and awakening (1, 57)
Initial revaluation of way-of-being (2)
Living according to socialized expectations left him unsatisfied (3)
Realizes Self-Alienation (4)
Realization of mortality inspires life change (5)
Message from the unconscious (6)
Perceives meaninglessness of his way-of-being and his own lack of differentiation (7)
Realizes loss of wonder of life, confidence in Self, horizon for Being (8)
Realizes he wants to live a meaningful life in personal and collective terms (9)
Realizes it is his responsibility to live a meaningful life (10)
Perceives wasted potentials (42)

C. Transition Phase During Retreat: Enlargement of Psyche, Revaluation, Psychological Clearing

Retreat, radical change in way-of-being (11)
New sense of liberation and ungroundedness (12)
New vitality (13)
Grieving for lost Self (14)
Exploring new life-meaning (15)
Exploring new intimacy with Self (16)
Exploring new worldview for parenting and ways of relating with his children (17)
Questions life-purpose (18)
Explores Self-direction (19)
Explores new way of working as exploration of Self (20)
Explores new mentor relationships (21)
Uses creative expression as meditation and psychological clearing (22)
Toward Self-direction (29)
Polarized, extreme emotions - excitement, certainty of purpose vs depression, remorse, emptiness (31, 55, 59)
Exploring new worldviews - enthusiastic and productive (32)
New sense of passion and conviction (33)
Internal shift in values and motivation (34)
New sense of wonder (35)
Explores difference between aloneness and loneliness (36)
Broadened emotional experience (37)
Nostalgia for former simplicity of worldview and way-of-being (38)

Table 8 cont'd

Feels lost, confused, unprepared for new worldview and way-of-being (39)
Loss of previous faith (40)
Explores new sense of religiousness (41)
New sense of physical vitality accompanies discovery of interconnectedness (42)
Remorse for previous indifference to Life (43)
Intense revaluation process (45)
Indecisivenenss and uncertainty (46)
Estranged from previous significant others (47)
Felt constricted by previous relationships (48)
Needed solitude to allow new Self to emerge (49, 58)
Letting-go of old relationships (52, 58)
Realizes lack of intimacy in past (52)
Embodiment process (56)
Buoyed by need to learn, new excitement about unknown, feels like a child, need to teach his children (54)

D. Integration and Reentry

Wants to inspire others to affirm life (23, 26)
Gratitude for life change (24, 44)
Recognizes own death-rebirth process (30)
New sensitivity to sacredness, interconnectedness and wonder of Life (25)
New life goal, to live totally (27)
New sense of presence, meditativeness (28)
Decision-making based in sense of Self (46)
New sense of body (56)
New sense of religiousness (41)
Feels a need to play a part in the world; ethic for social action (50)
Formed entirely new social support system (58)
Reentry to social world as Self strengthens; new intimacy in relating (51)
Forming new relationships; evolving sense of Self (53)
Broadened interpersonal horizons new social group (60)
Values the transformation process (61)

Table 11
Combined Thematic Clusters of D, F and H Transformation Processes

A. Successfully Living A Socialized Existence

1. Material, professional, social success (D, H, F)
2. Living according to introjected social values (D, H, F)
3. Religious behavior as the sociall "right" way to parent (D, F)
4. Lack of differentiation and connection with Self (D, H, F)

B. Diminution Phase: Wholistic Disintegration of Life-World

5. Physical disintegration; Long Term Stress and Fatigue (D, H)
6. Psychological disintegration; meaninglessness; emptiness; panic; despair (D, H, F)
7. Remorse for unlived potential (D, H, F)
8. Social disintegration: professional, domestic, self-concern (D, H, F)
9. Immobilized in the impasse; uninspired; resignation; avoidance; powerlessness (D,H)
10. Personalized awareness of co-constitutionality (D, H)
11. Submission to medical authority (D)
12 Death of a close friend (H, F)
13. Avoidance through overwork (H)
14. Brief Moments of Enlivenment and Satisfaction (D, H, F)
15. Catalytic events lead to awakening
16. initial revaluation of way-of-being (D, H, F)
17. Recognizes Self-alienation, lack of differentiation (D, H, F)
18. Realization of mortality inspires life change (D, H, F)
19. Message from the unconscious (D, H, F)
20. Recognizes loss of wonder of life, confidence in Self, horizon for Being (D, H, F)
21. Recognizes desire for living a meaningful life in personal and collective terms (D, H, F)
22. Recognizes responsibility for living a meaningful life (D, H, F)

C. Transition Phase During Retreat: Enlargement of Psyche, Revaluation,

23. Retreating from the world and obligations of past persona and relationships (internally motivated); unsure of new way to be (D, H, F)
24. Feel constricted by previous relationships (D, H, F)
25. Need solitude to allow new Self to emerge (D, H, F)
26. Letting-go of old-relationships (D, H, F)
27. Retreat; physical cleansing, healthy environment, relaxation (D, H, F)
28. New sense of liberation and ungroundedness; new sense of physical vitality accompanies discovery of interconnectedness (D, H, F)
29. Maintaining the attitude of a self-responsible stand despite social pressure to return to former way-of-being (D, F)
30. Retrieving Self from medical model; attempting to gain control over the disintegration process (D)

Table 11 cont'd

31. Re-regarding reality: meaninglessness, awareness of embodiment within environmental and existential context (D, H, F)
32. Shock of awareness of co-constitutionality (D, H, F)
33. Remorse and surprize at historical lack of awareness and indifference to Life and unlived life (D, H, F)
34. Unconscious overflows into consciousness: new awareness unavoidable (D, H, F)
35. Hypersensitive awareness; extended consciousness of environmental reality; later recognition of how perception influences experienced reality; inner death reflected in perception of world; internal state projected upon world; identification with physical world is literal (D)
36. Physical and emotional exhaustion (D, H, F)
37. Sense of helplessness; powerlessness in effecting change in the world; existential isolation; social alienation (D, H, F)
38. Anger toward sources of introjected values; revaluation of values (D, H, F)
39. Anger About Reality of Personal Responsibility (H)
40. Desperation and generalized impersonal anger (D, H, F)
41. Catharsis (D, H, F)
42. Judgement distances self from others; feels uniqueness of own perspectives; feels extra sensitive and perceptive (D, H, F)
43. Existential isolation; Diminishing strength of established relationships; estranged from previous significant others (D, H, F)
44. Others maintained relationships; lack of care for living and relating (D)
45. Realizes lack of intimacy in past (F)
46. Sense of being burdened with sensitivity; existential isolation (D)
47. fear of insanity; fear of sharing her inner experience with others; existential isolation; self-alienation (D)
48. Rejection; loss of social support; criticized for anger and cynicism (D)
49. Social support as ground (D, H, F)
50. Lowered self-concept; meaninglessness and self-alienation; feeling inauthentic; lack of personal purpose and position in life (D, H, F)
51. Realizes Self-alienation: feels confusion and grief for loss of integrity, unfulfilled potential and inauthentic being (D, H, F)
52. Questions the value and meaning of the experience (D)
53. Turning inward, facing the unconscious contents (D, H, F)
54. Faced with the possibility of death, the will to live became clear (D, H, F)
55. The moment of death and rebirth: new perspective on life and being (D, H, F)
56. Compassion, insight and recognition of the event (or process) as symbol (D, H, F)
57. Resolve and certainty to change (D, H, F)
58. Awareness of inner world changing; resolve to change; acute sensory awareness of world around (D, H, F)
59. Wonder, gratitude for nature, sense of Sacredness
60. Emotional release of grief for lost opportunity and unfulfilled potential (D, H, F)
61. Acute awareness of lack of control over own mortality (H)
62. Emotional intensity and polarities: anger, sadness, depression, remorse, emptiness vs excitement, certainty, wonder of Life (D, H, F)
63. Confusion; uncertainty of life plan while in transition (D, H, F)
64. Emploring new intimacy with Self (D, H, F)
65. Explore new worldview for parenting and way-of-being with children (D, F)

Table 11 cont'd

66. Explores Self-direction (F)
67. Explores new way of working as exploration of Self (D, H, F)
68. Explores new mentor relationships (F)
69. Uses creative expression as meditation and psychological clearing (F)
70. Exploring new worldviews - enthusiastic and productive (F)
71. New sense of passion and conviction (F)
72. Internal shift in values and motivation (D, H, F)
73. Explores difference between aloneness and loneliness (H, F)
74. Nostalgia for former simplicity of worldview and way-of-being (F)
75. Loss of previous faith (D, F)
76. Explores new sense of religiousness (D, H, F)
77. Embodiment process (D, H, F)
78. Buoyed by need to learn, new excitement about unknown, feels like a child, need to teach his children (F)

D. Integration Phase: Re-birth, Re-entry, Re-soul-ution
79. Surrender to the process (unconscious becoming conscious); turning point; egoic surrender (D, H, F)
80. Suffering burns out; ego death (D, H, F)
81. Sense of rebirth (D, H, F)
82. Refreshment and rejuvenation amidst supportive social and physical environment (D, H, F)
83. Social support facilitates the process: understanding and solitude (D, H, F)
84. New Self emerging; new perspective; shift in perspective; re-evaluation of Self as active and effective in inducing change in her own life and the collective; the will to live returns; Life-affirmative as life purpose (D, H, F)
85. New perspective and sense of new horizons for future (D, H, F)
86. Burgeoning strength, energy, joy and wonder, peacefulness (D, H, F)
87. Impulse to regenerate Life (D)
88. New energy for nurturing the earth and Self (D, H, F)
89. Reconnection with the vitality of life: sense of sacredness (D, H, F)
90. Hindsight on Self-alienation (D, H, F)
91. Finding Self Authentic Religiousity (D, H, F)
92. Self-knowledge; life-meaning (D, H, F)
93. Seeing the changes in Self; sense of evolving Self (D, H, F)
94. Recognition of and gratitude for the catalysts (D, H, F)
95. Recognition of inner perspective influencing perception of world (D)
96. Recreating; expanding healing art (D)
97. New sense of presence, meditativeness (D, H, F)
98. Self-Creation and Personal Responsibility; Authentic Religiousity (D, H, F)
99. Existential responsibility redefined; life-meaning in Life-affirmation (D, H, F)
100. Wants to inspire others to affirm life (D, H, F)
101. Reconnecting With Others: Change in Interpersonal Relating (D, H, F)
102. Recognizing and Sharing the Process (D, H, F)
103. Broadened interpersonal horizons new social group (D, H, F)
104. Reentry to social world as Self strengthens; new intimacy in relating (D, H, F)
105. Forgiveness and compassion toward previous targets of anger (D, H, F)

Table 11 cont'd

106. Reintegration of social world; reformation of family relationships (D, H, F)
107. Influence on others; meaningfulness of process (D, H, F)
108. Reentry to being-in-the-world; new way-of-being for social action and influence (D, H, F)
109. Once released, drive for integrity will not rest (D, H, F)
110. Towards social action as new priority; enactment of ethical responsibility (D, H, F)
111. Decision-making based in sense of Self (D, H, F)
112. Return to the Heart: Finding Own Self as Base For Work In The World (D, H, F)
113. Wisdom: caring from the heart while caring for Self (H)
114. Sense of transpersonal and own value and purpose in the whole of Life (D, H, F)
115. Commitment to Living Fully Becomes Grounded in Healthy Sense of Self (D, H, F)

Appendix II: Presuppositions of the Researcher

In retrospect it seems I have long been intrigued by this process of psychological transformation. My grade eleven English teacher recently reminded me of a story I wrote many years ago. The image portrayed in the final scene was of a young woman, huddled into herself in a safe corner, having just survived a harrowing near death experience. The feeling described was one of gratitude for being alive with a clear sense that she had not only survived this event in her life, but that she would be stronger and wiser when she left her corner to enter the world again. This seems to have been an attitude that helped me through the transitions of leaving home, travelling and working, and beginning university.

In my undergraduate degree I took an honors program that allowed many reading courses. These I filled with explorations of Maslow, Rogers, Laing, Frankl, and Jung - exploring the literature available in the early to mid 1970's. My undergraduate honor's thesis was a literature review of how incarcerated people (mental and penal) changed their perspectives of the world through the course of their experience. Although I did not relinquish my personal interest in the transformative process I became more practical and applied in my academic pursuits during my Master's program. That is, in accord with the normal "first half of life" pattern of young adults in our society, I wanted to "get a job and be successful in the world". My master's thesis was a study of how the "women's liberation movement" of the 1960's and 1970's influenced the criminality of women. These studies gave me an experience of looking at the psychological process of individuals within a social context.

I then spent six years working in the "real world". Initially I conducted research for corrections and law enforcement departments of the provincial government. This gave me a look at the most clear aspect of rule and regulation enforcement agencies in our society. I then moved toward counselling and program development for incarcerated people in a community based centre. This gave me an opportunity to see how people who break the rules struggle to reallign themselves with society, and how society responds to them. At the end of that time, although I had accumulated life-experience and data, I was not yet able to fully state the process which again emerged to intrigue me. Having attained a certain degree of middle class success in the world my attention was drawn elsewhere.

Physical illness catalyzed a close examination of my own life. With a sense of urgency I found myself facing unanswered questions about my life processes. I was no longer satsified with an acceptable level of worldly success. With the realization that "I" am not separate from this "process of Psychological Transformation" (although I did not yet refer to "it" as such), I was inspired to explore this topic through the reality of my own life experience and to inquire more deeply into what psychologists and philosophers understand about it.

At this point I resigned my job and placed myself in a situation of isolation from the world where I could explore full time, the transformation process. This meant of course that I had to allow myself to experience it, and then to examine my experience. Retreat for reflection and research seems to be an increasingly acceptable decision in our culture. Sinetar (1986) phenomenologically investigated the method of using solitude and silence as a way to develop wholeness in many North American spiritual seekers in the 1980's. I seem to have been part of a sub-culture movement that reflected part of the collective attitude of the time, although when I began it I was not conscious that this was so. I was simply retreating, and trying to establish a sense of who I really was. I now know that retreating and retrieving oneself from the

path prescribed by social norms and mores is sometimes necessary in order to find one's own route.

I would hesitate to give the reader the impression that this was entirely a conscious choice, either glibly or seriously considered. Although it was clear to me that I wanted to do that much (i.e., quit my job, return to university to study the process, and retreat to study my own process), actually making the moves to do so was very difficult. My marriage had dissolved two years prior, and I had been suffering what I diagnozed as "burnout" for the last (especially) six months of my job. I resigned, changed my mind, worked for a few more months and took a holiday.

The holiday was truly a vacation from who I had been and allowed me an opportunity to experience tastes of new parts of myself. This holiday included kayaking on the ocean with a group of friends. After the first week I was beginning to feel incredibly excited, at moments, of new possibilities for my life. On the last day I went for a long paddle by myself in a little river canoe, and a quarter of a mile from the shore, in no too gentle water I challenged myself to a "roll", wagering that if I succeeded I would have the capacity to make radical changes in my life. (I also new that if I failed I would have a long and very cold swim back to the shore while my kayak bobbed upside down and drifted out to sea. This thought I did not entertain for long.)

I shiver now, as I contemplate the "foolishness" of that moment, and the danger to my life. However, as I recall the experience I remember that the new sense of freedom and possibility placed against the return to my former way-of-being provided a desperate edge to my decision. I cannot say that I "chose" to do the roll from a clear head. I can say that something inside of me that wanted a clear moment of "change" was pushing me forth. (And of course I was very good at rolls on smooth water - thus although I placed myself a challenge it was not actually beyond my capacity. Hence I developed the concept of "organismic intuitive pacing").

I remember leaning into the roll with a clear sense of success and danger. In a kayak roll, there is a moment of balancing upside down with the bottom of the kayak shining in the sun as one braces for the draw upward with both hands on the paddle and absolute timing in body motion. I remember this moment clearly. A peacefulness, knowing that I had acted to change my life now, one way or the other this feeling of "stuckness" was going to be over. I looked through water shining green in front of the sun, and with no thought about it, with no voice in my head saying do this then that, I drew myself to the surface, to air and warm sunshine (it was also very cold down there).

This experience leads me to question the absoluteness of the existential perspective that we choose our lives. I feel that the concepts of inspiration, insight and intuition all add to my understanding of why I did this roll, what it really meant to me, the influence it had on me and my sense of Self, and the changes that I felt from that moment on.

I cannot say that this particular "death-rebirth" experience was the final one, afterwhich my life has been smooth paddling. I simply know this particular experience as one of many significant turning points in my life. Especially, however, this was the moment that I finally "turned within" and made changes in my way-of-being to accomodate this turning. From this moment I did increasingly make choices based on my new sense of Self and possiblities for Being. However, there were other powerful moments to follow that cannot be explained as conscious choice and fit into my understanding of inspiration, insight and intuition. It is almost as if these kinds of

moments being to stretch out in time and overlap in effect, balanced by choice in the interims.

Other such "transformational" moments included various incidences of communing with nature, processing the deaths of my grandmothers, and birthing my child (to give the reader a sense of the broadness of possibility for the transformative moment). These kinds of experiences seem to vary in intensity and duration of effect. All however, have been moments which have inspired me toward a truer sense of my Self.

During the course of developing this dissertation I systematically explored my presuppositions about the transformational process from an academic perspective also. I moved through explorations of existentialism, transpersonal and metaphysical psychologies, philosophy, New Age pop psychology, Nietzschean aphorisms and metaphors, and Jungian dream work, imagery, and symbolism as approaches to the transformational process of the psyche. I actively participated in numerous contemporary personal growth schools of thought, and experimented with various forms of meditation, dieting, fasting, musical instruments and painting techniques. Interspersed among all of this have been many periods of solitude balanced with conversations with fellow Self-explorers. It was in this attitude of conversation and general understanding of the process that I approached the co-researchers.

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APPENDIX III

Raw Protocol For D With Meaning Units And Paraphrasings

1. Successsfully Living a Socialized Existence According to Introjected Values
"For years, I was doing everything 'right', and had spent my life doing everything right according to my mother and my church."

a.) D. reflects that prior to the commencement of her transformation process she had lived her life according to what her mother and church valued.

b.) D. reflects upon how she had lived according to social conditioning prior to her transformation process.

c.) D. reflects upon how she had lived according to introjected values.

2. Material and social success
"At that time I had a successful private practice as a psychologist, an equally successful husband and our two kids. We lived in a big house in an upper middle-class neighborhood in suburbia. I was so immersed in living out the american dream that I was oblivious to all else."

a.) D. reflects that she had been successful in attaining the materially and socially valued objects of the conditioning she had unquestioningly inherited.

b.) D. notes her success in the world prior to the beginning of her process.

3. Introjected Religious Values; Religious Behavior As the Socially "Right" Way to Parent
"I went to church on sundays but the good feeling from that came from knowing that I was giving my kids a good upbringing."

a.) D. reflects that she found satisfaction in her church going because it was "the right thing to do" according to the social values; she felt she was giving her children a "good upbringing".

b.) D. had introjected the religious values of her society.

4. Lack of Distinction and Connection With Self
"I had no time to myself and wouldn't have known what to do with it if I had it."

a.) D. reflects that she did not have a value for alone time or an enactement of Self as distinct from "other" (general or specific) in her life. This statement suggests Self-alienation without awareness of it.

5. Holistic Disintegration: Physical
"When I first began to change I was 35 years old. It seemed like out of the blue that I started to get physically ill, first flus and colds sporadically - like four or five times a year, and I felt 'depressed' much of the time. That went on for about three years and just got worse and worse until I was always sick in some ways and always, always depressed - low interest, low energy, low motivation."

a.) D. describes the initial phase of her psychological transformation from a holistic perspective: for no apparent reason she became frequently physically ill and psychologically depressed. These symptoms increased in frequency and duration

until she felt she was always sick and depressed and experienced a general malaise - "low interest, energy, and motivation".

b.) In the initial phase of her process D. became physically ill and psychologically depressed. These symptoms increased over time until she suffered a pervasive and general malaise.

6. Holistic Disintegration: Psychological; Meaninglessness; Emptiness; Depression

"I simply had lost all caring about life. Everything seemed empty, pointless, meaningless. I felt a little cynical inside - mostly I felt empty, not even feeling bad about it."

a.) D. describes a loss of caring, and pervasive feelings of emptiness, meaninglessness, and cynicism.

b.) D.'s malaise moved toward feelings of non-caring, emptiness, meaninglessness and cynicism.

7./ Holistic Disintegration: Social; Professional; Domestic; Self-Concern

"My work became mechanical and I was no longer impacted or interested by my clients. I let my practice fall away. Even my kids got the bare minimum of my attention. I didn't fight with my husband but I just wasn't interested in him or sex or our social life. He became very concerned about me but I wasn't even interested enough to be concerned!"

a.) D. describes how her lack of interest generalized to include her children and husband as well as herself. Her lack of interest and caring infiltrated her practice as a psychologist and as her work became meaningless and mechanical she let her practice come to a stop.

b.) D. notes that her malaise extended to her family and that her husband became concerned. She noticed this malaise in her work and allowed her practice to disintegrate.

8./ Helpless to Mobilize Herself; Stuck In The Impasse

"Here I was, a practicing psychologist, and while I could recognize some of my symptoms I was helpless to mobilize myself to do anything about it."

a.) As a psychologist D. could recognize her symptoms but felt helpless to mobilize herself to change.

b.) D. felt immobilized in an impasse, even though she was aware of it.

9. Researching the 'Cause' via Traditional Medicine; Personalized Awareness of Environmental Influence in Physical Terms

"My husband insisted I see a medical doctor. It turned out to be allergies from chemicals in food and air pollution."

a.) At the insistence of her husband D. saw a medical doctor and was diagnosed as allergic to chemicals in food and air pollution.

b.) Under pressure from her husband D. sought assistance from the medical model and the cause of D's symptoms was attributed to her environmental situation, i.e., that which is outside of her.

10. Submission to Medical Authority

"I dealt with my allergies by medical drugs for a while."

a.) D. used prescribed allergy drugs to deal with the symptoms.

b.) D. allowed the medical model to help her deal with her problem.

c.) D. assumed the patient position and allowed herself to be treated by a doctor, without further involvement in her own part and without consideration of other dimensions of her whole Self. This kept her from looking more deeply into causes and influences on her malaise.

11. Re-regarding Reality: Existential Meaninglessness, Awareness of Embodiment Within Environmental and Existential Context

"When I changed my diet a little zest came back in for a while. During this little spark I began to get all 'existential' about life. I already had a doctorate in clinical psychology but for the first time I really saw in my own life how we all carry on our tiny little lives whirled off course by random events and unconscious appetites, threatened by possible muggers, nuclear holocaust, natural disasters, incurable diseases, emotional torment, suffering and loss, psychic fear and physical tension, spiritual confusion, plus polluted water, sprayed foods loaded with chemicals, political corruption... and this entire mass of negative experiences seems to occur in the context of an unimaginable, indifferent void of eternal time and space in which we appear to have some free will and yet also appear to be responding according to our conditioning every moment... That is how my thinking and feeling became. Dramatic and extreme and hopeless."

a.) With a change of diet and the prescribed drugs D. was briefly rejuvenated. During this time she began to philosophically reflect on her life - she became especially existential in that she felt her life to be influenced by random events within an indifferent universe.

b.) D. began to experience the dialectic between conditioning and free will in the face of existential givens.

c.) The lack of D's religious foundation became apparent as she was brought (by her body) to face reality of being a physical body without our particular culture and its influence upon that body.

12. Shock of Awareness of Co-Consitutionality

"All of these realities struck me at once, like I was awakened out of my own safe environment and infringed upon by the corruption and unfixable destruction of the world outside. Because I had to live in that world I began to see how I could not keep myself separate from it."

a.) D. begins to experience co-constitutionality and mutually created environment.

b.) D. suddenly felt forced out of her safe environment and infringed upon by the corruption of the world. D. began to see that she could not keep herself separate from the world and its influence on her. At the same time she felt the destruction of the world "outside" of her to be unfixable.

c.) {note the language incongruity in this statement: "the world outside" vis a vis "I could not keep myself separate from "it"". Is this a lack of full integratio of the concept into her language structure, or a reflection of how she felt at the time, or a lack of ability to use language to express her otherwise apparent expereiential understanding of the concept or a lack of the language's fullness in capacity to express this experience?

13. Unconscious Overflows Into Consciousness: New Awareness Unavoidable

"I dreamed about all of this other "stuff" so much I just couldn't get away from it. I couldn't sleep because my nights were full of turmoil, nightmare and psychological pain; when I stopped sleeping all of the realities of the outside hell sunk into my awake time so that I was never free of it."

a.) D. experiences and realizes that there is no escape from her new awareness and perception of reality. D. feels she cannot be free of it. She was unable to sleep due to nightmares and psychological pain. Her awake time is consumed with her new awareness as well.

b.) D.'s unconscious awareness overflows into her conscious awareness and she is unable to maintain a clear boundary between the two, nor is she able to escape or be free of her new awareness.

14. Retrieving Self From The Medical Model; Attempting to Gain control Over the Disintegration Process

"The only thing controllable about it was the allergy medicine so I stopped taking it and of course got sick physically again."

a.) Wanting to feel in control of some part of her experience D. stopped taking the prescribed allergy medicine; she became physcially ill again.

b.) D. was motivated and wanted to feel in control of her experience and she chose to stop taking the medicine. She again became physically ill.

c.) Becoming aware of the influence of non-natural substances on her physical well-being D chose to relinquish all including her medicine.

15. Maintains the Attitude of a Self-Responsible Stand Despite Social Pressure To Return To Her Former Way-Of-Being

"My physician of course wanted to put me on valium et al, my husband just wanted me to "get back to being who I was" and was willing to do what was necessary to get that. I knew the drugs would make it worse and refused them, I also refused the incarceration option."

a.) D. felt pressured by her husband to return to who she had been before. D. felt her husband was willing to drug her and incarcerate her to get her back to who she was. D. maintained a solid stand that the drugs would make her worse and she refused further medical intervention.

b.) D. turned away from further medical intervention of any kind, despite pressure from her husband who wanted her to return to the way she had been before.

16. Physical and Emotional Exhaustion

"By this time I was very run down by depression and fatigue."

a.) D. became overcome by depression and fatigue.

b.) D's behavior could be interpretted as clinical depression except for the previouisly mentioned overtones.

17. Retreating From the World and Obligations of Past Persona (Internally Motivated); Unsure Of New Way To Be

"I knew I could never go back to who I had been - a very strong part of me didn't want to. But I didn't know where to go or what to do or even who to turn to.

I just knew I had to get away from everything and everyone I knew. Mostly I had to get away from who I was supposed to be."

a.) D. became aware that she could not return to who she had been and a very strong part of her did not want to do so. D. felt she had to free herself from all that was familiar, which held her into returning to who others expected her to be - including her social obligations and roles, yet she did not know where to go or who to turn to.

b.) D. became aware that she would never be who she had been, nor did she wish to be. D. felt an urge to withdraw and free herself from further enacting of her persona. Still, she was unsure of who she wanted to be.

18. Remorse and Surprize at Her Historical Lack of Awareness
"I had a strong feeling such as "Oh how could I have borne it all these years, all this life, being dead and asleep and not seeing, seeing nothing? How could I have been so asleep, so denying of life and seeking sleep?

a.) D questions how she could have been so asleep and life-negating.

b.) D felt remorse for lack of awareness and life-affirmatioin prior to her transformation.

19. Retreat; Physical Cleansing, Healthy Environment, Relaxation
"So I went to stay with a friend in a small town on the west coast and ate organic food and breathed fresh air and lay about."

a.) In final surrender and active participation in this process D. responded to her urge to withdraw from her prior environment to a friends home where she could get fresh air and relaxation and eat "clean" food.

b.) Respecting her urge to withdraw D. left her home and went to stay with a friend in an atmosphere conducive to rejuvenating her health and spirit.

c.) D. retreated to anew and clean environment where she could experience being "fresh".

20. Ungrounded Sense of Liberation "At first I felt exhilarated, liberated. I had always been so "good". I was spinny and giddy all of the time."

a.) D. initially felt exhilarated and free from living according to her early conditionings and social obligations. She felt "spinny and giddy".

b.) Initially D. felt exhilarated at breaking the bonds of who she was "supposed" to be yet was ungrounded in her own sense of who she was.

c.) D. then experienced a complete lack of definition of who she was, lacking internal or and rejecting external indications of who and how to be.

21. Compelled to Awareness of "Dying Planet/ Unconscious Overtakes Consciousness
"This didn't last long because still the holocaust of this abused and dying planet would not leave me."

a.) After the first reprieve from her former sense of self attained by changing her environment D. was again consumed with her relatively new awareness and perception of "this abused and dying planet".

b.) After the initial sense of ungrounded freedom D. again became compelled to witness and feel the pain and death within and around her.

c.) D. maintained a sense of continutiy during this transition by taking her new awareness of the abuse of nature within her.

22. Target For Anger
"As I became physically healthier I became angry and bitter that the great humankind had created such a mess out of this paradise."

a.) D. became physically healthy and at the same time experienced anger and bitterness. The target of her anger was "humanity" and the mess and destruction of the planet which she felt was a natural paradise.

b.) D. became physically healthier. She also became psychologically healthier in that she felt her own anger and bitterness which she directed toward the destructive use of human technologies.

c.) With the energy available to her through physical revitalization joined with the strength of her new awareness of abuse of nature, D's life took a different path.

Still not in control, she linked her new energy with her new awareness and emotions.

23. Inescapable Awareness of "Nightmare Reality"/ Unconscious Overtakes Conscious

"I felt that there was no where I could go to be relieved from this awareness."

a.) D. felt there was no escape or relief from her new awareness and perception of reality.

24. Resentment Toward Past Influences/ Relinquishes Previous Values; Anger at Specific Others

"I went to church once there and I realized I had lost all conection with those people and their values and faith. I even became angry at priests who had instructed me over the years. , I willingly relinquished everything my mother had taught me and aimed much of my anger at her. I blamed her for "fooling" me about what life was about."

a.) D. sought relief through church but found she no longer concurred with the values and no longer felt faith. She directed her anger toward the priests who had influenced her. She became angry at her mother for misguiding her and sought to cleanse her psyche of what her mother had taught her.

b.) D. found she no longer found solace in her previous religious faith. D. experienced further anger toward priests and her mother for what she perceived were their misguiding influences. She sought to remove herself psychologically from this history.

c.) D. began a revaluation process of religious faith and conditioned values.

D's anger expanded toward specifi other who coniditoned her former world view.

25. Existential Isolation

"I felt totally lost and alone."

a.) D. felt isolated, lost, and self-pitying and wanted to be living a different experience.

b.) D experienced an awareness of existential isolation.

26. Questions the Value and Meaning of Her Experience

"I felt sorry for myself for being so sensitive to it all, physically and emotionally. "Why me" I asked over and over again. I wanted to be someone totally different."

a.) D. felt self pity for her sensitivity. She questioned why she had to have this experience. D. wanted her life to be different.

27. Rebellion, Fueled by Released Anger At General Other

"After a year of this I went back to my family in the city. (I didn't realize I was just getting into it!) There I joined some angry protest groups, never believing that anything would change, it was just a place to go and be angry. I was consumed with a very unfamiliar fury. Chemical industries and the big american destructive machine became my target."

a.) After a year D. felt physically rejuvenated enough to return to her family. There she joined some environmental "angry protest groups" yet she felt skeptical about their effectiveness to induce change in the world. She used this as a place to direct her anger. D. felt consumed with an unfamiliar degree of anger which she aimed at chemical industries and destructive technological mentality (general humanity).

b.) Afer a year D. felt healthy enough to return home. She felt consumed with an unfamiliar fury and she skeptically joined some environmental protest groups. These gave her a direction to channel her anger.

28. Catharsis, Sense of Helplessness; Powerlessenss In Effecting Change In The World; Existential Isolation; Social Alientation

"Even though this was cathartic I still felt totally helpless and ineffective in doing anything about the destruction of this planet, and felt that everyone was against my personal campaign to clean up the environment."

a.) D. found her participation in the angry protest groups to be cathartic yet she felt helpless and ineffective in terms of changing the destructive path of technology. She felt existentially isolated and even that others were against her personal campaign to clean up the environment (social alienation).

b.) D. acknowledged the value of the catharsis but she felt powerless (helpless and ineffective) in enacting a change in social consciousness or the state of the world. She felt isolated and in conflict with the world.

29. Intersubjective Projections; Generalized Anger

"Overall, my anger was seldom toward anyone in particular (even my mother), mostly at humankind. Although when I was really angry I was taking it out on everybody that came across my path. I was irritable, insensitive and always ready to yell."

a.) S. reflects that her anger was generic, not specific. She expressed her anger by targeting everyone she encountered.

30. Further Physical Illness, Despair and Powerlessness

"After about a year I became physically ill again, same symptoms as before, only my despair and powerlessness were worse."

a.) After another year D. became physically ill and felt even more despairing and powerless than she had before.

b.) D. continued on her cycle of health and illness, and on a downward emotional spiral.

31. Rejection; Loss of Social Support; Criticized For Her Anger and Cynicism

"My husband wanted me away from our kids because I was so cynical and angry."

a.) D.'s husband expressed his wish to keep her from influencing their children with her cynical anger.

b.) D's cynical anger brings her husband to insist she be away from their children.

c.) D's husband rejected her from their domestic scene because her cynicism and anger were difficult to live with.

32. Loss of Support Shocker D Into Retreat (Externally Motivated)

"This really shocked me. So I quit all that (environmental acitivism and anger expression) and went back to stay with my friend on the coast."

a.) D. was shocked by her husbands demand that she stay away from their children. D. returned to her previous retreat with her friend.

b.) Shocked by her husbands rejection and withdrawal of support she returned to her place of retreat.

c.) Shocked by the loss of her domestic base D. left the angry activist group and went, again, into retreat in a safe, healthy and supportive environment.

33. Further Re-Disintegration

"I did not feel better, just different. This time I was even more hopeless. I cried a lot, didn't care what food I ate and almost died physically but the ache in my chest got heavier and heavier."

a.) D. felt more hopeless this time. She cried frequently and lapsed in watching her diet so that she became acutely ill again. D. found she had a pervading ache in her chest which got heavier and heavier.

b.) D.'s emotional and phsyical state became more severe and culminated in a pervading ache in her chest.

c.) D/ spiralled into further emotionl despair and became self-destructive with neglect of her dietary restrictions. Her primary experience was in increasingly acute heavy ache in her chest.

34. Turning Inward, Facing The Unconscious Contents

"This (ache in chest) began to draw my attention and I spent months just watching and feeling images and pain and insights about myself and myself in the world."

a.) D. found the ache in her chest drew her inward and she spent months witnessing feelings and images which gave insight about herself and her being-in-the-world.

b.) The ache in her chest drew D. to pay attention to her inner experience.

D. spent months witnessing the images, feelings and insights presented by her unconscious, rather than seeking to escape or avoid them as she had up until this point.

35. Diminishing Strength of Established Relationships; Others Maintained Relationships; Lack of Care for Living and Relating

"During those first years my relations with others were increasingly distant, they put the energy into upkeep of relationships, I didn't. I would have just laid in bed and died for all I cared at the time."

a.) D. reflects that she would have let all relationship drop if others had not worked to maintain contact. She feels she would have just lain in bed and died if she had not been cared for by her friend and later her daughter.

b.) D. reports that she felt increasingly distant in her relationships with significant others. The others worked to maintain the connections. She lacked the self-care to relate with and beinvolved with others, or live her life.

36. Judgement Distances Self From Others; Feels uniqueness of Her pErceptions; Feels Extra Sensitive and Perceptive

"I felt a lot of judgement toward everyone, also that they were so stupid and insentive and unable to see the truth as I saw it."

a.) D. felt a lot of judgement and resentment toward specific and generalized other - she judged people as stupid, insensitive and unable to see the truth as she saw it. In this way she distanced herself from others.

b.) D. judged herself to be wiser and more sensitive that "others" in perceiving the truth of the state of the world; she felt others were incapable of seeing thr truth which was clear to her.

37. Existential Isolation; Self as Mother/Healer; Egoic Inflation

"I felt like I was the only one in the world carrying this pain, I was the mother of this dying planet and no one else cared."

a.) D. felt isolated in her experience. D. felt maternal toward the "dying planet".

b.) D. felt alone in her burden of pain, as if she was to nurture a dying planet that no one else cared about.

c.) D. entered an inlfated ego phase where she perceived herself to barry the burden of mothering and caring for the "dying planet".

38. Sense of Being Burdened With Sensitivity; Existential Isolation

"I felt burdened and misunderstood and alone. I felt burdened with a sensitivity I was not ready for."

a.) D. felt burdened with a responsibility and sensitivity she did not feel ready for; she felt misunderstood and alone.

b.) D. felt burdened and misunderstood in her inflated egoic powers. She did not feel "ready" for the power and sensitivity she felt were hers.

39. Inescapable Awareness

"This lasted for months and months and nothing could take me out of this hell even for short periods of time. Drugs and food would work to numb the intensity but I could never escape."

a.) D. was unable to escape these feelings and images.

40. Hypersensitive Awareness; Extended Consciousness of Environmental Reality ("Dying Earth"); Later Recognition of How Perception Influences Experienced Reality; Inner Deeath Refelcted in Perception of World; Internal State Projected upon World; Identification With Physical World is Literal

"Here I was surrounded by the ocean and beauty of the coast and I was living in hell. My main thoughts and feelings were the physical dying pains of the earth, of people, around me, of my own misery; I could feel every pain within 100 miles I'm sure. Mostly I was aware of pain and dying; slow painful dying of plant life especially and that was happening through the poisoning of the earth."

a.) D. reflects on the contrast between how she sees it now and then, i.e. she sees how she was surrounded by the beauty of the ocean and the coast and that her internal world was a hellish realm where she was consumed with thoughts and feelings of death and misery and pain. She describes her hypersensitive awareness of the slow painful dying of plant life especially and related this to the poisoning of the earth.

b.) D. projected her inner state of dying and pain onto the world around her so that the death and pain which was in the world was all she could see and feel. She identified with externalized death and pain without recognizing her own process yet.

41. Feat of Insanity; Fear of Sharing Her Inner Experience With Others; Existential Isolation; Self-Alienation

"I continually though I was going out of my mind and was afraid to tell anyone what I was experiencing".

a.) D. thought she was losing sanity and was afraid to tell others what she was experiencing.

b.) D began to feel alienated from her own sense of Self and felt further existential isolation becuase of the fear this inspired.

42. Lowered Self-Concept/ Meaninglessness and Self-Alienation; Feeling Inauthentic; Lack of Personal Purpose and Position in Life

"I felt incompetent, phony, futile, worthless - like nothing I did mattered now, nor had it ever, to me or anyone else. I felt I was a burden and yet I didn't care about that."

a.) In the early phases D. felt worthless and incompetent, unsure of herself and inauthentic. These feelings overshadowed her memory of her past and generalized to her perception of how significant others felt about her. D. felt as if she was a burden yet was unable to care about it.

43. Social Support As Ground

"I don't know what kept me going except that I had a lot of caring coming from my husband, and especially my daughter and my friend. Even though it seemed like they weren't into the experience that I was into, they remained supportive of me.

Also the truth was that at times I felt that it didn't matter if I lived or died, so killing myself was a possibility but when I was down the deepest I didn't have the energy even for that. I think that I had so much anger that it kept me alive. Often when I wanted to die the only thing that kept me from suicide were the phone calls from my daughter who was 15 by then. Later my husband and son had given up on me; my daughter and the friend I was with were who kept me going. It certainly wasn't me.

a.) In response to a specific question D. reflects that what kept her alive through this process was unconditional caring from significant others. Reflectively she recognizes how although they did not share the experience they could be and were supportive. D. suggests that in the early stages her anger kept her moving and involved in life. Later it was contact with her daughter and friend.

b.) D. Found that unconditional social support was the ground for her continued being when she was no longer willing and able to care for herself.

44. Surrender to the Process (Unconscious Becoming Conscious); Turning Point; Egoic Surrender

"I couldn't stop it so I just quit everything and lay on a cot on the deck. When I look back on it now, it seems that this kind of "surrender" was when things began to turn around."

a.) D. was unable to stop her process and so finally surrendered to it. She reflects that this was when her experience began to change.

b.) At the end of her will, when she totally gave up trying to stop the feelings, images and insights frrom becoming conscious and therefore being changed by them and surrenduring to them , D experienced the turning point.

45. Suffering Burns Out; Ego Death

"Slowly this painful era seemed to burn itself out."

a.) D. found that once she surrendered to the suffering of this "painful era" it slowly burned itself out.

b.) Eventually D could no longer fight the process, her will to resist burned itself out, in other words, ego died and Self was free to emerge.

46. Refreshment and Rejuvenation Amidst Supportive Social and Physical Environement

"With support from my friend my diet was healthy and cleansing. Eventually I breathed enough of the fresh air to come together a bit."

a.) D. reflects that her friends support in maintaining a healthy diet and providing her with fresh air and support helped her to integrate.

b.) D. notes that with support from her friend she was able to integrate.

47. Shift in Perspective/ Re-evaluation of Self as Active and Effective in Inducing Change In Her Own Life and The Collective; The Will To Live Returns; Life-Affirmative as Life Purpose

"I decided that rather than just die I would do what I could to change things, even just a small start; it had seemed such a humungous task before. For three years I had been wiped out by it all."

a.) D. found new life meaning by recognizing that she could enact change on a small dimension. D. now had a change in perspective - in the early stages she had made a "humungous task" of what she saw. D. reflects that until this recognition she had been three years suffering pain and anger, fighting her process.

b.) D. declared her decision to live and took on a reasonable perspective for affirming Life.

c.) With her ego reduced and Self in Control D was able to affirm her own life and adapt an effective perspective on social action, positioning herself amidst to collective in a healthy and proportionate manner.

48. Once Released, Drive For Integrity Will Not Rest

"Even though I knew that my loss of authentic feeling was deeply significant, and mourned it, I didn't understand fully at first why knowing how I felt and acting upon it honestly every moment was so critical and so urgent that I wouldn't give myself any rest about it".

a.) D could acknowledge her loss of Self and knew she was mourning it.

At this point, however, she did not comprehend the reason for the urgency and persistence of her sense of integrity.

b.) D felt her loss of Self and also the urgency of changing her way-of-being, and to stop compromising her integrity.

c.) Once freed, D's Self was urgently insisting on integrity and authenticity at every possible opportunity.

49. Understanding of Catalyst For Actively Changing Life

"I understood that my indicator for action and life change had been my allergies and that I had not acted at first like I should have, i.e. to clean up my food and air and do what I could in the area around me."

a.) D. came to a realization that her physical body had inspired the wholistic process. At this point D. reflected that she could have acted differently from the beginning by listening to the early messages and taking on the task of cleaning up her own life. (Later she recognizes that it was all necessary).

b.) D. feels her body initiated the process. In this phase she reflected back and felt she could have responded to the early signs differently,i.e., effectively by maintaining a balanced perspective.

50. New Balanced Perspective Accompanied By Rejuvenation

"Instead I had done almost nothing and then went to the polarity and became consumed with all of the pain on the planet. When I survived that and realized that my task was to deal with a small portion of a portion of the problem I seemed to come to life again. The task seemed possible. I had a new perspective on it all."

a.) In this phase D. reflected on her past experience and felt she had polarized (to creating a huge task) from what had been her previous awareness immersed in her own small existence. As she felt new perspective and realizations shw as relieved of the burden of the previous "humungous task" polarity. For the first time she felt effective action was possible and that this could be attained by dealing with this shift, D. notes that she "seemed to come to life again".

51. Rebirth

"It was during the spring that I felt something new in myself emerging."

a.) D. felt a rebirth occur during Springtime - she describes it as if she felt something new in herself emerging.

b.) During one spring D. felt something new in herself emerging.

c.) In her new style of feeling metaphorically related (but no longer literally identified) with the physical world D felt her own reborth occur in the srpingtime.

52. New Perspective and Sense of Possibility For Future

"During this time I had healed physically and felt strong and sure and alive like I hadn't for years, since my children were very young, before my practice built up.

In fact I felt "fresh" as if I was a child again with a whole new perspective and endless possibilities for the future."

a.) In this new-life phase D. felt strong and sure and alive like she hadn't for years. She related this feeling to a previous time when her children were young, before she became successful in her practice. She describes how she felt "fresh" as if she was again a child with a whole new perspective and endless possibilites for the future.

b.) In this new-life phase D. felt strong and sure and full of life. She felt as a child, with a whole new perspective and future. She compared this feeling to a previous life era - when her children were young and she was not working very much (free of the binds and contrivances of career and financial obligations).

c.) D. relates her new sense of life to previous phases where being a child or her own children were the focu of her Being.

53. Burgeoning Strength, Energy, Joy and Wonder, Peacefulness

"I suddenly was growing stronger as the days went by. A feeling of burgeoning.

I smiled often, my face would be sore. I had new direction and energy. I began weaving webs and building new dreams and every so often this wonder seized me unawares. A far distance from the moribund bag of bones I had become.

And sleep, how I slept, peaceful like a baby.

a.) D felt progressively stronger with new direction and life-energy as well as peacefulness. She felt new possibility for her life and an unexpected sense of wonder.

54. Impulse to Regenerate Life

"I wanted to plant a garden and just did it in my friends yard."

a.) D. felt and followed an impulse to plant a garden.

b.) D. felt inspired to affirm life.

c.) D. continues her metaphoric alliance with earth and plants by nurturing new life there as well as within herself.

55. New Energy For Nurturing The Earth and Self

"Somehow I had a new energy to nurture myself and to nurture the earth."

a.) D. found she had new energy to nurture life in herself and in the earth.

b.) With rejuvenated life-energy D became nurturing of Self and Life. Her continued "mother" sense was now focused on living and grwoing while before it had been on feeling the dying and pain.

56. Feeling the Life of Earth and Self "I spent hours with my hands in the soil, feeling it cool and alive."

a.) D. found nourishment in having her hands in the soul of the earth, feeling the cool aliveness of the earth. This is in contrast to her previous feelings of a poisoned earth with dying plants.

b.) D. drew sustenance through having her hands in the soil.

c.) D. Still felt connected with the Life of the Earth, "planting" herself in the soil of her garden in a mutually nurturing act.

57. Identifies With Transpersonal Dimensions of "Woman"

"I realized that women feel the life and joy of Nature; we feel her pain and grief in our bellies and wombs as well as the stirrings of Life. Women were the shaman

guardians of the sacred places of the Earth in ancient times. We dream Her Being."

a.) D reflectively describes her understanding of the transpersonal sense of woman-ness (womb-in-ness) - literally and metaphhorically with joys and pains that exist in Nature.

b.) D adopts the ideas of the "new" goddess religion.

c.) D Identifies with a historical sense of religiousness with women as reflective of Nature and "Her" mysteries.

58. Hindsight on Self-Alienation

"Like everyone else I had been taught that to do what I wanted to do even some of the time was selfish and therefore destructive to society. I had internalized the nonsense that doing what we should but don't want to do is character building, spirit refining, and growth producing."

a.) D develops hindsight on conditioning styles which helped produce Self-alienation.

b.) D reflectively describes her understanding of her conditioning process - puttin her Self aside to meet the needs and expectations of others; that sacrificing Self is appropriate.

c.) With hindsight D recognizes the social attidue which conditions Self-alienation. She identifies the social belief that what is good for the Self is destructive to the collective.

d.) D. defines her perception of the social attitude which leads to loss of awareness and trust in Self.

59. Realizes Self-Alienation; Feels Confusion and Grief For Loss of Integrity and Authentic Being

"In fact I had been so successfully terrorized to distruct and act against my own inclinations and best interests that when I finally decided to trust my inner voice and begin the experiment of always doing what I wanted to do, I set sail upon oceans of confusion and greif. At once and to my dismay I discovered that I no longer knew at any given moment how I genuinely felt or what I wanted to do. I saw with painful clarity that in losing these most necesary compasses - awareness of my true feeling and desires - I had relinquished my integrity. How long had it been since I had been able to name my unconditioned yearning? How much longer still since I had felt them?"

a.) When D realized her self-alienation she experienced confusion and grief for the loss of integrity and authenticity.

b.) D experiences confusion in her early attempts to be herself - free of expectations of others and grieg that she did not know herself and about her loss of integrity?

c.) D recognized how she lost touch with her own feelings and desires and say this as a condditioned loss of integrity. She had then to explore, with a vast amount of confusion and grief, who she really was (how she genuinely felt and what she wanted to do at any given moment.)

d.) D recognized the loss of her authenticity and integrity and struggled to regain her base and knowledge of Self.

60. Existential Responsibility Redefined/ Life-Meaning in Life-Affirmation

"I felt that if I was going to die, it was important that I at least make a statement of life on the planet before I did."

a.) D. arrived at an acceptance of her own mortality and found a way to feel her existence would be meaningful.

b.) Accepting her own mortality D found life-meaning in affirming Life in a way congruent with her own sense of Self.

c.) Her new understanding of transpersonal life directed her toward new life-meaning.

61. Recognition of Inner Perspective Influencing Perception of World

"Now I was still absorbed in everything around me but it all seemed good and heavenly and wonderful as well as painful and sad."

a.) D. recognized that her changed inner perspective influenced how she saw the world. D. found she was still emotionally interconnected with the world around her. She noticed the contrast between before when the world had seemed only painful and sad, she now also perceived it as good and heavenly and wonderful.

b.) D. recognizes how her inner state influences her perception of the world. Her horizon of emotional experience of the world expanded to cover a broader spectrum.

62. Reconnection With the Vitality of World; Sacredness

"I felt my connection with all of life, my vital connection with everything around me, especially nature and nurturing people."

a.) D. felt her reconnection with the lifeforce and her own vital connection with herself. D. noted a special connection to nature and nurturing people.

b.) D. continued to feel the interconnectedness of her Self and "other".

63. Forgiveness and Compassion Toward Previous Targets of Anger

"I was even able to feel a human connection with those I had been angry toward. A sign that I had burnt through my anger was that I finally felt compassion for those industrialists whose sole aim in life was to make money and didn't feel the living earth and lives they were torturing to do so. I also forgave and felt compassion for my mother who hadn't known anything else to teach me."

a.) D. noticed she felt forgiveness, compassion, and understanding with those to whom she had previously directed her passionate anger toward.

b.) D felt her common humanness with all others even non-nurturing indistrialists.

64. Reintegration of Social World; Reformation of Family Relationships

"My daughter came to live with me on the coast. We worked through the division of our family over time, although I felt betrayed and misundertood by my husband and son. Even though they cared for me they couldn't understand and had eventually just pulled away from me. That is one thing I have left to work on."

a.) D. reunited with her daughter who came to live with her. D. still felt betrayed and misunderstood by her husband and son. D. notes that she still feels unfinished with her feelings to her husband and son.

b.) D. began to resolve issues and reform her family relationships to varying degrees, although she does not yet feel finished with the sense of betrayal and abandonment.

65. Reentry To Being-In-The-World: New Way-of-Being For Social Action and Influence

"I slowly started another practice, only I'm limiting myself to 12 people a week so that I have the time I need to be with my daughter and myself and my garden. I have formed a local group to guard over the toxins used in our area and am feeling successful in educating those around me and bringing change to laws and legislation."

a.) D. built up a small practice in her new home. D. designed her new life so that she would enjoy her work with a small number of clients and have time for herself, her daughter and her garden. D. also formed a local toxin watch and

public education group and feels she is influencing local environmental laws and legislation.

b.) D. began to rebuild her life in a way that allowed intense time for all of the things she wanted - herself, her daughter, helping others in the process, her garden, and an environmental group through which she feels effective in inspiring changing use of technology.

c.) D. reentered the social world with a strong base of integrity (what and how she wanted it) according to her new value system and sense of Self.

66. Recreating/ Expanding Healing Art

"In the years since that spring I have studied earthy forms of healing - I even grow herbs in my garden for use in my practice."

a.) D. notes that during the five years since her "rebirth" she has expanded her knowledge of the healing arts.

67. Sense of Transformation

"Twelve years ago I never would have thought I would be living my life this way now. It has been five years since that spring when I felt new life within me and at least eleven years since it all began. I am a totally different human being."

a.) D. reflects that prior to this process (which was eleven years from its beginning to the time of the interview) she could not have imagined living her life in the way she now does. She feels she has become a "totally different human being" through this process which covers an eleven year time span.

68. Influence on Others/ Meaningfulness of Process

"My daughter is very grateful for what she has learned through me now, and how her life has changed. I feel I have given her an "education" that she would eventually have had to earn herself. Now she can begin from where I am leaving off."

a.) D. notices the influence she has had on re-educating her daughter. She feels gratitude from her daughter. D. feels she has influenced the next generation of her family. She feels that her daughter can begin life from a higher level than D. began at - that her daughter can begin from where D. is "leaving off".

69. Being Meditative

"I've learned to meditate and be meditative."

a.) D. feels she has learned to be in a meditative way.

b.) D. feels she has learned to live with presence, awareness, and authenticity witnessing herself and life while being involved in living and Being.

70. Self-Knowing/Life-Meaning

"I've learned so much about myself that I never knew before and there is much to learn about myself and the world."

a.) D. reflects upon her process of evolving self-knowledge.

71. Rejuvenation; Youthful Horizon

"I feel like a child just starting it all over again."

a.) At 46, D. feels like a young person with a whole future ahead of her.

b.) After all of this, D. feels young and full of potential.

72. Gratitude For The Process

"Yet I am so grateful for the wisdom I have evolved, even though it has been a painful process for me and those my life influences."

a.) D. also appreciates the wisdom she has evolved and acknowledges the painfulness of her process to herself and significant others.

b.) D. feels as a child yet is grateful for the wisdom her process has brought her. She is now appreciative of the entire process - whereas at first she wanted to avoid it, then later felt she could have acted differently.

73. Seeing The Changes In Self/ Sense Of Evolving Self

"These last five years have shown me that who I am has changed so much, and continues to change."

a.) D. has learned the process of be-ing - that her beingness is evolving and continues to change.

b.) D. recognizes her own personal transformation and sees it as an ongoing process.

74. New Sense of Value and Purpose Of Her Life

"Now I have my healing work, my family, and my self in a way as never before - anyone of which was worth it all".

a.) D again feels her place and purpose in Life and values all of it an a way as never before.

76. Change in Self Reflected In Self-In-The-World

"This is reflected in everything, for example, my practice. The work is deeper and growthful for us both now."

a.) D. notes that her psychological practice is deepening and more growthful for her and her clients now than before her psychological transformation.

77. Sense of Evolving Wisdom; Newness of Perspective; Youthful Horizon

"I am always learning something new that seems so significant."

a.) D. feels she is always learning something new which is significant.

78. Embodiment

"Of course my body was going through all of these changes because of the allergies, diet change, environment change. I've been particularly sensitive in my body since this happened; more present, more at home in it. My life came back to me through my hands and heart, and in connection with clean healthy earth. My work now comes through my body, like my hands felt in the earth that first spring. I trust the wisdom of my body totally now. My life and work is not through my head anymore."

a.) D. reflects that her body went through many changes and notes a new sensitivity in her body and a new connection with her intuition. D. states that her life returned to her through her hands. D. States that her "work now comes through (her) body" and she trusts the wisdom of her body. She notes this embodiment is a change from her previous intellectual self.

79. Existential Purpose/ Meaning; Redefined Spirituality and Way-to-be Religious; Religiousness enacted Through Living

"Other than the dreams and the sense that I had a purpose but didn't know what it was, there was nothing really clear to me during those first three years. Now of course I feel very certain on who and how I am spiritually, what my purpose is and how to enact it on a daily and situational basis. My life and my power is mine and I know how to use it."

a.) D. reflects that she slowly arrived at her newfound existential purpose. Initially she had dreams and a feeling that she had a purpose but didn't know what. She notes that now she feels increasingly certain of who and how she is, what her purpose is and how to enact it in her daily life situations. She feels in possession of her life and wisdom with a certainty of how to use it.

b.) Redefined religiousness with Life affirmation base in way-of-being.

c.) Religiousness must be enacted through living.

80. Owning Her Natural Soul

"I still am learning more and more but I am not controlled by anything but my own natural soul now."

a.) D. feels she is still learning more and more but is not controlled by others values and directives, rather her source for action now is her "own natural soul."

b.) Now D's Self as base for her Being.

81. Understanding Others With Similar Experiences; New Collective Premise; Transpersonal Sense of Being Human

"I had known people who had had mental breakdowns of various kinds, never intimately, while they were in it. Many clients of mine had been through it and were looking for reintegration yet I hadn't been through it yet so I didn't really know how to help them; those were such draining cases. Now I know lots of people and it seems it's been different for all of them, yet the same."

a.) D. reflects that she had known people with "mental breakdowns" although never intimately while they were in the experience. She notes that although she had had clients seeking facilitation in reintegration she was ineffective with them and drained by them. D. notes that now she knows many people in various phases of this process and notes how it is different yet the same for all of them.

82. New Perspective On Interconnectedness; Healing and Freedom

"In my earlier phase of being conventionally activist, I acknowledged this fundamental connection in a negative way by agreeing that when any life form is damaged we are all wounded. I know now that the positive of this is equally true: when any of us is free we are all free."

a.) D. sees how in her first recognition of interconnectedness she saw only the negative - how a wound effects all. Now she sees the positive side as equally true and sttes this in terms of freedom - when one is free we are all free.

b.) D. now recognizes the horizonal truth of affirming interconnectedness of Being.

83. Facilitating Others

"Now when I have a 'client' that is going through a similar process I am not drained by it, I seem to find a way to help them heal themselves, like I did."

a.) D. feels that now when she has a client with a similar process she is not drained by it but is able to find a way to "help them heal themselves." She no longer is drained or feels ineffective in working with people in the process of psychological transformation.

b.) D now feels able to help others heal themselves, as she did.

84. Resolving to Heal/ Meaning

"I know my path is to heal, I use my newfound spirituality for that and I trust it. Nothing else is as important as the healing. By healing I am healed."

a.) D. feels she has found her purpose in life - to be a healer. D. trusts and relies on her newfound sense of self and soul to guide her in this. D. recognizes the mutuality of the healing process for the healer and client.

VITA

NAME: Trace Andersen

PLACE OF BIRTH: Drumheller, Alberta

YEAR OF BIRTH: 1956

POST-SECONDARY EDUCATION: B.A. Honors, University of Alberta, 1978
M.A. Sociology, University of Alberta, 1979

HONOURS AND AWARDS: Samuel M. Strong Gold Medal in Sociology, 1978

RELATED WORK EXPERIENCE: Private Practice as a Facilitator of Individuals in Transformation, 1986 - 1991
Community Corrections Worker, 1980-1984
Research Consultant, 1978 - 1980